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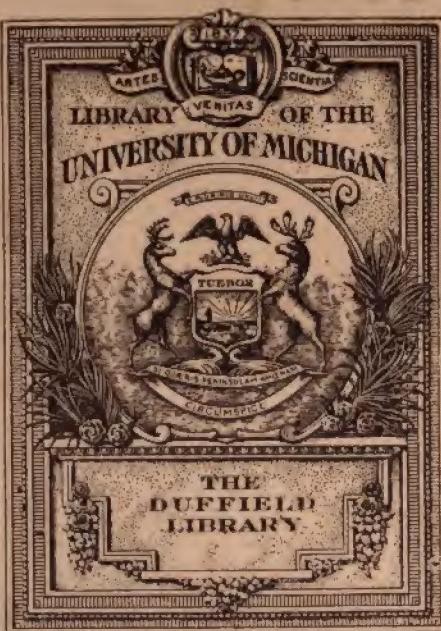
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Godwin - Moses and Aaron.





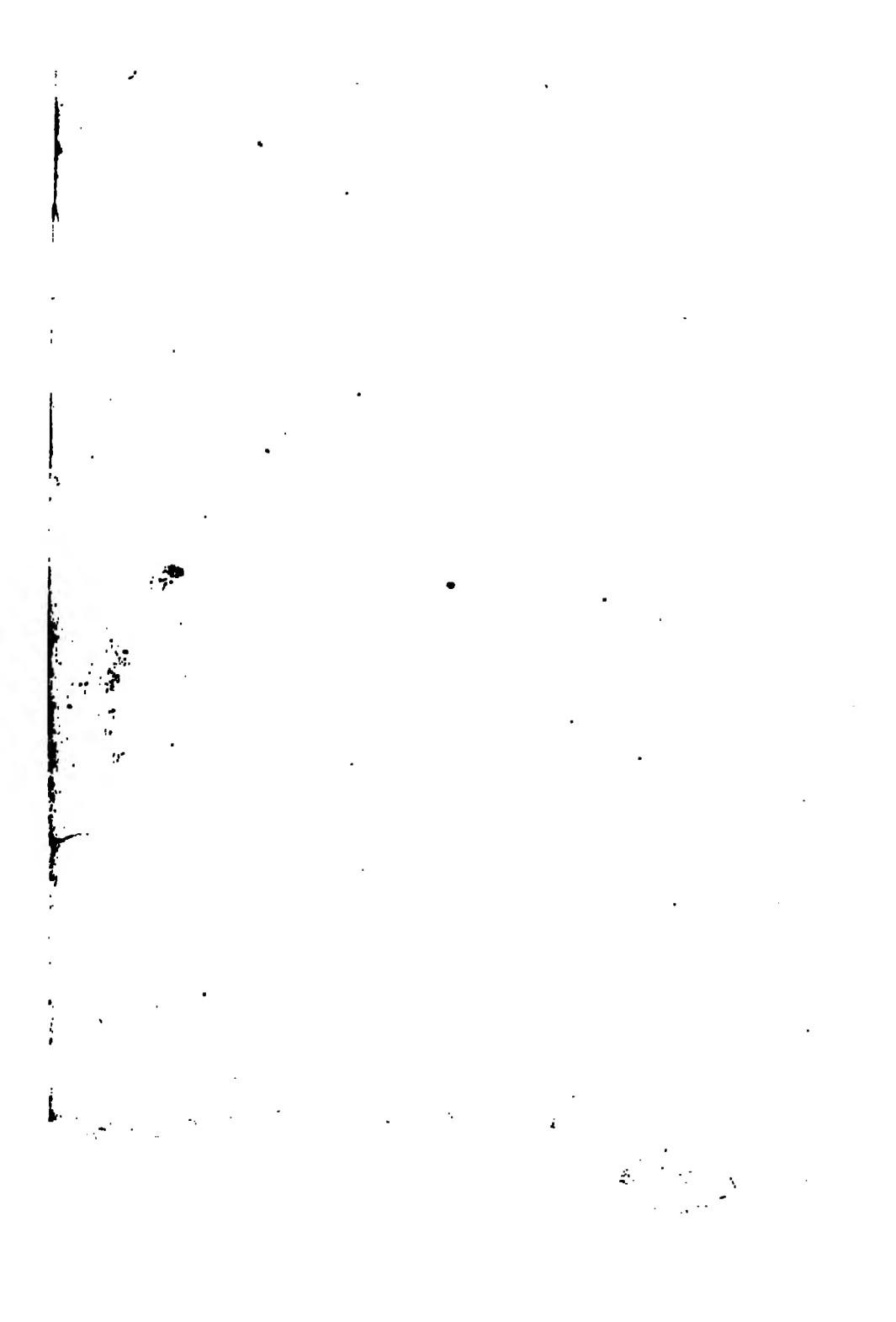
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~~1. Volcanic Mica Sh.~~

~~2. Rhyolitic Mica Sh.~~

~~3. Trachytic Mica Sh.~~



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Moses and Aaron : CIVIL and ECCLESIASTICAL R I T E S,

Used by the ancient HEBREWS ; obser-
ved, and at large opened, for the clearing of
many obscure TEXTS thorowout the
whole SCRIPTURE.

Which Texts are now added to the end of the Book.

Wherein likewise is shewed what
Customs the HEBREWS borrowed from
Heathen people : And that many Heathenish
Customs, originally, have been unwarrant-
able imitations of the HEBREWS.

McLay

The Eleventh Edition.

By *Thomas Godwyn, B.D.*

L O N D O N ,

Printed for *S. Griffin, R. Scot, T. Basset, J. Wright,*
and R. Chiswell, 1678.

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1673





TO THE
RIGHT HONOURABLE
WILLIAM

Earle of *Pembrook*, Lord Chamberlain of His Majesties Household, L. Warden of the Stanneries, Knight of the most Noble Order of the Garter, one of His Majesties most Honourable Privy Council, and Chancellor of the famous University of *Oxford*.

All Grace and Happiness.

Right Honourable,

THAT many have no better acquaintance with Christ and his Apostles, is, because they are such strangers with Moses and Aaron; Were Customes antiquated thorowly known, many difficulties in Scripture would appear Elegancies; and the places which now (through obscurity) dishearten the Reader, would then become

The Epistle Dedicatory.

sweet invitements to an unwearyed assiduity in perusing these sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawn on with the greater delight, to the exercising themselves in reading of Holy Writ, it shall not repent me of my tedious travels in these Rites and Customes, of Generations long since past; which whosoever undertaketh, shall find the way long and thorny, the path over-grown and hardly discernable; the Guides few to direct, and those speaking in strange Languages; and many apt to discourage him, because themselves are either lazy, and will not, or lame and cannot walk the same way. But now (through Gods assistance) being come to the end of my Journey, the discoveries made on the way, such as they are (and such some are, as not observed before) bumbly crave your Lordship's protection.

From Kensington,
Feb. 21. 1627.

Your Honour's in all duty,
and service devoted,

THO. GODWYN.

THE
ARGUMENT
OF EACH
BOOK and CHAPTER.

The first Book.

of Persons,

- Chap. 1. **T**He form of their Common-wealth till Christ, and when the Scepter departed.
2. Publicans, their Office, who the chief.
 3. Proselytes who, how made.
 4. Kings, *Why* Pilate clad Christ in Purple; Herod in white.
 5. High-Priests, Priests, Levites, Nethinims.
 6. Prophets who, the Wise-man, Scribe, and Disputer, mentioned.
1 Cor. 1.20.
 7. Title of Rabbi, when, how, to whom given.
 8. Nazarites and Rechabites.
 9. Essideans, difference between the Righteous and Good man, mentioned, Rom.5.7.
 10. Pharisees, whence their name, when they began, what their Dogmata.
 11. Sadduces, whence their name, when they began, what their Dogmata.
 12. Essenes, whence their name, when they began, what their Dogmata.
 13. Gaulonite, and Herodians, what they were.

THE

The Argument of each:

The second Book.

Of Places.

- Chap. 1. **T**Heir Temple, how forty six years a building.
Why certain Psalms are entituled Graduale Songs of degrees.
2. Synagogues, Schools, Houses of Prayer; why their School preferred above their Temple.
 3. Gates of Jerusalem.
 4. Groves and High-places.
 5. Cities of Refuge.
-

The third Book.

Of Daisies, Times, and Feasts.

- Chap. 1. **T**Heir daies, hours, weeks, years.
2. Their manner of feasting, salutations, blessing,
cup of blessing.
3. Their Sabbath; a Sabbath-daisies-journey, how much, and whence.
 4. Their Passeover and feast of unleavened bread: How a son cut off from Israel.
 5. Their Pentecost, what the second-first Sabbath was, Luk. 6.1.
 6. Their feast of Tabernacles, Hosanna, and Hosanna-Rabba.
 7. Their feast of Trumpets, their New-Moons, Translation of feasts.
 8. Their feast of Expiation: what meant by the filth of the world, and the off-scouring of all things, 1 Cor. 4. 13.
 9. Their Sabbatical year.
 10. Their Jubilee, their use thereof.
 11. Their feast of Purim, and feast of Dedication.

THE

Book and Chapter.

The fourth Book.

Of their Idolatry.

- Chap. 1. **T**he beginnings of Idolatry.
2. Moloch, Adram-Melech, Anam-Melech, Es-
al, the Tabernacle of Moloch, &c.
3. Baal-Poor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bel and
the Dragon.
4. Dagon.
5. The molten Calf.
6. Astaroth, Ammonia; Juno, the Queen of Heaven, Diana of the
Ephesians,
7. Other Idol-gods mentioned in Scripture.
8. Sorts of divine revelation, Urim and Thummim.
9. Teraphim, what they were.
10. Sorts of Divination forbidden.
-

The fifth Book.

Of their Consistories:

- Chap. 1. **C**ourts of Judgements, their Ecclesiastical Consi-
story.
2. Sorts of Excommunication,
3. Civil Consistories; what persons necessarily present, what meant
by the Magistrate, Judge, and Officer, Luk.12.58.
4. The number of their civil Courts, what meant by a Council,
Judgement, fire of Gehenna, Matth.5.
5. Manner of electing Judges.
6. Ceremonies common in all capital Judgements: whence that
phrase came, his bloud be on us and our children.
7. Their capital punishments what they were.
8. Punishments not capital.
9. Punishments borrowed from other Nations: whether S. Paul
fought with the beasts at Ephesus.

THE..

The Argument of each, &c.

The sixth Book. Of Miscellaneous Rites.

- Chap. 1. Circumcision; whence, the use of Godfathers in Baptism.
2. First-fruits, first-lings, first-born.
 3. Sorts of Tithes, manner of paying them.
 4. Marriages and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head, 1 Cor. 11.10.
 5. Burials, manner of embalming, manner of their Sepulcres, what meant by baptismation of the dead, 1 Cor. 15.9.
 6. Of their Oaths.
 7. Of their writing, their Masorites, and their work.
 8. Israels pitching of their tents, or of their camps.
 9. Their Measures.
 10. Their Coyns, first of brazen Coyns, silver Coyns, and gold Coyns.
-

MOSKS



Moses and Aaron.

The first Book Treateth of Persons.

C H A P. I.

Of the form of the Hebrewes Common-wealth until Christ his coming, and when the Scepter departed from them.

TH E form and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the Jewes, where these changes are observable.

At first, the Fathers of their several Families, and their First-born after them, exercised all kind of Government, both Ecclesiastical and Civil, being both Kings and Priests, in their own houses. They had power over their own Families, to biesl, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples: of Noah towards Cham, Gen. 9. 25. of Abraham towards Hagar and Ismael, Gen. 21. 10. of Jacob towards Simeon and Levi,

B

Gen.

The form of the Hebrewes Common-wealth LIB.I.

Gen.49.3. and of *Judah* towards *Thamar*, *Gen.38.24.*

In *Moses* his days then did this prerogative of primo geniture cease: and as *Aaron* and his posterity was invested with the right and title of *Priests*; so *Moses*, and after him *Joshua*, ruled all the people with a kind of *Monarchical* authority. For *Moses* was among the righteous as *King*, *Deut.32.5.*

After *Joshua* succeeded *Judges*; their Officers were of absolute and independent authority, like unto *Kings*, when once they were elected. But there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea for the most part, the people never chose a *Judge*, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replied, I will not reign over you, neither shall my Child reign over you, *Judg.8.23.* That of *Samuel*, that he judged *Israel* all the days of his life,

^a Zepper lib 3. *I Sam.7.15.* was (a) extraordinary. In this respect, *leg. Mf cap 6.* their *Judges* symbolize with the *Roman Dictators*.

^b Aug.de Civ. *Dei, l.18 c.22* This state of Regiment continued amongst them by the computation of S. (b) *Augustine*, three hundred twenty nine years.

In these vacancies or distances of time between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy* called the *Senadrin*; in which respect the form of Government may be thought *Aristocratical*. *Kings* succeeded the *Judges*, and they continued from *Saul* unto the Captivity of *Babylon*, that is, (c) about 502 years.

^c Zepper. *leg. Mosais. L3.c.6.* From the Captivity unto the coming of Christ, ^d Vade Funicii *Chronol.* (which time is (d) thought to have been five hundred

dred thirty six years) the state of the Jewes became very confused. Sometimes they were ruled by *Deputies* and *Viceroyes*, who had not supream authority in themselves, but as it pleased the *Persian Monarchs* to assigne them ; (e) they were termed רָשֶׁת־גָּלִיל Heads of the Captivity. Of this sort was Zorobabel and his successors, who are reckoned in the (f) Hebrew Chronicles to be these, Mesullam, Hananiah, Berachiah, and Hosadiah. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of David : as likewise the other succeeding ten chief Governors after Alexander the Great. In the last of these ten, the government departed from the House of David, and was translated to the *Maccabees*, who descended from the Tribe of Levi. They were called *Maccabei*, from *Judas Maccabaeus*, (g) and he had this name מְכַבֵּה *Maccabaeus*, from the Capital Letters of this Motto, written in his Ensigne or banner, יְהֹוָה קָדוֹשׁ בָּינָןָן Quis sicut tu inter Deos, O Domine ? Where the first letters are, M,C,B,A,I. Among the *Maccabees* sovereign authority continued until Herod the Askalonite his reign, at what time our Saviour Christ was born, according to Jacobs prophecy : The Scepter shall not depart from *Judah*, nor a Law-giver from between his feet, untill *Shiloh*, that is, the (h) *Messias* come, Gen. 49. 10.

For the right understanding of this Prophecy, We must note two things ; 1. The time when the Scepter was given to *Judah* : 2. When taken from him. But first we must observe how these two words, *Judah*, and the *Scepter*, are distinguished.

e Maimon. in
Iad. lib. vii.
tract. Saned. in
c. 4. sect. 13.
f Seder Olam.
minus.

g Carion chron.
lib. 2. p. 144.

h Targum Uzi-
et. eadem pone
terba habet

Targum Jero-
slym,

i Origen. hom.
17. in Genes.
Epiphanius, contra
Eusebius, &
maxima Hebreorum pars.

k Cunatus de
rep. Hebre. lib. 1.
cap. 5. p. 81.

Some take
Judah.

l Euseb. demon.
lib. 8. cap. 1.
Montanus. in
Analelli. p. 72.
Casaub. contra
Baron. pag. 16.

m Paires. I. a
rique omnes.

n Casaubon
advers. Baron.
p. 19. It. p. 23.
Justinus Mart.
in Dialog. cum
Tryphon. Cu
neus lib. 1. de
rep. Heb. c. 9.
p. 82.

Some take
Scepter,

1. For the (*i*) particular Tribe of *Judah*: but this seemeth flat contrary to Scripture, for many of the Judges were of other Tribes, and all the Maccabees of the Tribe of *Levi*.
2. For the (*k*) Two Tribes which cleaved to *Rehoboam*; because in that division of the People, these Two Tribes alone were called *Jews*, and that from *Judah*, and that never before this division.
3. For (*l*) all the whole body of *Israel*, consisting of Twelve Tribes; all which (in the judgment of these men) were afterwards by the singular providence of God, called *Jews* from *Judah*.

1. For (*m*) legal power, and sovereign authority, residing in one man principally.
2. For the (*n*) form of government, and face of a Common-wealth, governed and ruled by its own laws, customes, and rites: signifying as well the rule and authority of inferior Magistrates, yea of Priests also, as of Kings and Princes.

From these different acceptations of these two words, flow four different acceptations of Jacobs Prophecy.

Some

L I B . I . *The Scepter departed from Judah.*

5

Some are of (o) opinion that the *Scepter* taken in the second acceptation, began to be given to *Judah*, that is, to the *Two Tribes cleaving to Rehoboam*, at the time of that division of the People : and that their *Scepter* was not taken from them until the destruction of *Jerusalem* ; because, that after *Herods* time until then, their Laws remained in force, their *Priesthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

^o Cumanus lib. 1.
derep. Heb. cap.
11. pag. 96.

Some are of (p) opinion, that the *Scepter* taken in the second acceptation, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses* ; and that this *Scepter* was not taken from them until the Destruction of *Jerusalem* : not in *Herod*, because he was a Jew (in that he was a *Proselyte*) for a Jew is a name, say they, of *Profession*, not of *Country or Nation*.

^p Joseph. Scal.
ex quo Casaub.
advers. Baron.
p. 19. II. p. 39.

Some are of (q) opinion, that the *Scepter* taken in the second acceptation, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time ; yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

^q Montacut in
Analeft. p. 74.

Some are of (r) opinion, that the *Scepter* taken in the first acceptation, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Messias* to be a fore-runner of the departure of the *Scepter* : this, makes the departure of the *Scepter*

^r Augustin. con-
tra Manich lib.
12. cap 47. Ex-
seb. demonst. 1.8
Carion. Chron.
pag. 143.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the Scepter was departed and given to
f P. Galatin. l. 4. cap. 6. p. 203. ex. Talmud. Jer. rof.
 a *Proselyte*, never so before, (s) yea now also the Law-giver was departed from between *Judah's* feet, and now the *Messiah* born.

C H A P . II .

Of the Publicans.

WE having seen the most remarkable changes in the Common wealth of the *Hebrews*; we will note the chief Observations concerning the persons there inhabiting: and first concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which
a Joseph Locu-
tus de Pom-
peo. l. de bello
Jud. c. 5 p. 720.
 (a) was effected by *Pompey* threescore years before the Birth of our Saviour) certain Offices were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: Those that gathered up these publique payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the People of the Provinces: (b) Every Province had his several *Societie*, or company of *Publicanes*: Every society his distinct *Governour*: in which respect it is, that *Zachens* is called by the *Evangeliſts*,

b Harum societatum frequens
mentio fallax est
apud Ciceron.
in orat. pro. Sex:
Ros. Murana,
in Cn. Plancio.

vangelists, ~~as~~ ^{χριστιανος} princeps Publicanorum, the chief Receiver of the tribute, or chief Publican, Luke 12.2. And all the Provincial Governours in these several Societies, had one chief (c) Master residing at Rome, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of their exactions; but chiefly in the Commonwealth of the *Jews*, because though it were chiefly maintained by the *Galileans*, yet it was generally inclined unto by the *Jews*. That tribute ought not to be payed by them: this hatred is confirmed by that Rabbinical proverb, (d) *Take not a wife out of that family wherein there is a Publican*, for such are all *Publicans*. Yea a faithful *Publican* was so rare at Rome it self, that one *Sabinus* for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this superscription; *Kalaus reverentissimi, For the Faithful Publican.* And therefore no marvel, if in the Gospel, *Publicans* and *sinners* go hand in hand.

It is now generally received as a truth undoubted, that not only *Heathen* people, but sometimes *Jews* themselves became *Publicanes*. *Tertullian* was of another opinion, (e) and thought that all the *Publicans* were *Heathens*; but he hath been in that long since confuted by (f) *Jerome*, and reason it self persuadeth the contrary. First, *Matthew* who was a *Publican*, was afterwards an *Apostle*, and therefore unlikely to have been an *Heathen*. Secondly, *Zacheus* his name was a pure *Hebrew* name having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meetly (g) erroneous.

^c *Sigon, de Antiquitate jure civium Rom. lib 2. c. 4.*

^{*Suet. in Flav. Vesp. ac. cap. 1.}

^e *Tertul. de pudice. c. 9.*
^f *Jeronym. epist. ad Damasum.*
^g *Fraudis fuit acutissimo Poenio Hebreica lingue ignoratio, usquam enim occurrit in fonte spurius illo textus, quo Tertullianus potissimum nititur, non erit vel ligat, pendens ex filiis Israel. Deut.*

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C H A P. III.

Israelites, Prosylites.

THe whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews* and *Prosylites*; he that was born an *Hebrew*, either by *Fathers* or *Mother's* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was Saint *Paul*, *Phil. 3.5.* He that was born a *Prosylite* either by *Fathers* or *Mother's* side, was termed *Ben-gar*, the son of an *he Prosylite*; or *Ben gara*, The son of a *she-prosylite*; but he that was by *Fathers* and *Mother's* side a *Prosylite*, was termed (*a*) *Baghag*, that is, the son of *he and she Prosylites*.

a Magni quidam nominis
Rabbi ayud
Judeos fuit,
quem ex Pa-
ganismo ad
Judaismum
conversum
XXXI per sigla
appellarunt. i.
filii *Prosyliti*,
Firk. Abrah.
cap. 5
b *De Judais*
Gracienfib. vid.
Scal. animad.
Euseb. 124.1.
Cy in Can.
Hagez 78.

The *Hebrews* were of two sorts; some lived in *Palestina*, and used the *Hebrew Text*, these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greek translation*, and thence were termed *'Eλλωνες* (*b*) *Grecoists*. S. *Luke* mentioneth both. There arose a murmuring, *of 'Eλλινοι*, of the *Grecoists*, towards the *Hebrews*, *Acts 6.1.* Where note the difference between *'Eλλωνες*, and *'Eλλωνες*, the *Gracians*, and the *Grecoists*, The *Gracians* are used by Saint *Paul*, to signifie all the *Heathen* people, and stand in opposition with *Hebrews* in the general acceptance, containing both *Grecoists*, or dispersed *Hebrews*, and also those of *Palestina*: the *Grecoists* were both by birth and religion *Hebrews* standing in opposition with *Hebrews*; in the strict acceptance, taken for those of *Palestina*.

The whole body of *Israel* was divided into twelve Tribes, and publique Records were kept, wherein every

every ones Genealogy was registered, to manifest unto what particular tribe he belonged. These records Herod burnt, hoping that in after ages he might be thought originally an *Israelite*, if those publike Monuments might not be produced against him.

(c) Thus much Eusebius plainly delivereth of him. I am of opinion, that another reason might be admitted; namely, That no distinction either of Tribe or Family, might appear; but, all being unsounded, and amongst the rest *Davids*, (unto whose Family by a peculiar right this Scepter belonged) Herod and his posterity might be the better secured of the Kingdom.

c Euseb. Ecclesiast. lib. i. cap. 8.

Prosylites were those Heathen people, who disclaiming Paganism, became Converts, and joyned themselves unto the Church of the Jews. They were termed *Prosylites* προσελύτης, from their coming and adjoyning unto the Jews. Concerning these *Prosylites*, we will consider these three things. 1. The several kinds of *Prosylites*; 2. The manner of making them; 3. In what account or respect they lived among the Jews.

First, the kinds of *Prosylites* were two; גֶּר בְּרִית, *Ger berith*, *Prosylitus fæderis*, A *Prosylite of the Covenant*. He submitted himself unto the Circumcision, and to the whole Mosaical Pædagogy. (d) The Rabbies term such a one גֶּר צָדֵק, *Ger tsedeck*, *Proselytum justitia*, A *Prosylite of righteousness*. Secondly, גֶּר שָׁבָן, *Ger sabagnar*, *Prosylitus portæ*, A *Prosylite, or stranger within thy gates*. Deut. 14. 21. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called תֹּשֶׁב, *Toschab*, *Incola*, an Inhabitant. He was not circumcised, neither did he conform himself to the *Mosaical rites*.

d Rabbi Solomon, Deut. 23. 14.

rites, and ordinances, only he was tyed to the obedience of those Commandments, which among the Hebrew Doctors go under the name of Noah's seven Commandments ; (e) which they reckon thus :

c Scheindler in pentaglot. p. 1530.

1. Judgements or Punishments for Malefactours.
2. Blessing the name of God ; under this is contained the keeping of the Sabbath.
3. Disclaiming of Idolatry.
4. Uncovering ones nakedness.
5. Shedding of blood.
6. Robery.
7. Eating of any member of a beast, taken from it alive. Of this sort, were *Naaman the Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, Jews (f) Men that feared God of every Nation under Heaven, *Acts 2. 5.*

f Ardeis
iunates.

Secondly, to the making of one to be a *Prosylite of the Covenant* according to the difference of sex, and the difference of times the Rites of initiation varied.

g Moses Koslen. fol. 42. col. 2. To the making of (g) a Male-*Proselyte*, at first three things were required. 1. * *Circumcision*. 2. A kind of purification by water. 3. *The blood of Oblation*. This oblation was commonly two Turtles or Pigeons. To the making of a *Woman Proselyte*, were required only purification by water, and *Oblation* (h). Now because the *Jews* have neither Altar, nor Sacrifice, they say that for the *Males*, *Circumcision*, and purification by water sufficeth ; and for the *Females*, only purification by water, (i) In Davids time, they say that many thousands of *Prosylites* were joyned unto the *Church* without *Circumcision*, by this purification.

h Drusius de tr. ib. Selt. 2. p. 102.

i Moses Aegyptius, in Assurab. Perek. 12. fol. 137. vide Sacramentum trit. fol. 2. c. 1.

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *Sacramental* until Christ his institution : yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*,

ſtar, as appeareth by their coming unto John, queſtioneſt not ſo much his Baptiſm, as his Authority, by what authority he baptized: Why baptizeſt thou then, if thou be not that Christ, nor Elias, neither that Prophet?

John 1. 25.

Thirdly, the respect born by the Jews towards *Proſelytes*, was charitable; (k) they used no upbraiding terms towards them, ſaying *Remember thy former deeds.* Notwithſtanding it was alſo provided, (l) No *Proſelyte* ſhould be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an uſual proverb, which admoniſhed them of warineſs (m) *Vel ad decimam uſq; generationem a Proſelytis cave;* Beware of *Proſelytes* to the tenth generation.

k P. Pag. Exod:
22. 21.

l Moses Agypt.
lib. ult. Iad.
traſf. Sanbedr.
c. 2.

m Casan. ad-
vers. Baron. 27.

CHAP. IV.

Of their Kings.

WE ſhall read of three ſorts of *Kings* in the Old Testament. *Melchizedeck* was King and Priest; *David* King and Prophet; others ſimply Kings. *Melchizedeck* was King and Priest, *David* King and Prophet. The concurrence of *Princeley Sovereignty*, and *Holy Orders*, in the ſame man, intimates that ſupreme Authority ſhould alwayes be accompanied with care of Religion: In which respect *Joaſh*, when he was anointed King, received the *Testimony*, or Book of the Law, 2 King 11. 12. Neither did theſe two meet only in *Melchizedeck & David*, but the ſame man among the *Heathens* (a) was oſtentimes King and Priest. And *Trismegiftus* had his name *Ter maximus*, (b) because he was *Philofophus maximus, Sacerdos ma-*

a Rex Anius,
Rex idem bo-
mium, Phari-
que Sacerdos.
Virg. Aeneid.
lib. 3.

b Alex. Neopha-
tit. lib. 2. cap.
6.

but onely those in whom succession was broken ; and there the first of the family was anointed for his Successor, except in case of dissention, where there was required a renewed unction, for the confirmation of his Authority. For this reason it was, that *Solomon* was anointed as well as *David*, because of the strife between him and *Adonijah*.

Futhermore, *Saul* and *Jehu* were anointed בְּפָרָס, with a *cruse* of Oyl, to shew the short continuance of their Kingdoms. *David* and *Solomon* were anointed בְּקָרֶב *Bekerem*, with an *horn* of oyl; that is, in a plentiful measure, to shew the long continuance of their Kingdoms.

As Kings were distinguisht from the People by many Ensigns of Honour, by their Crown, their Scepter, their Throne, &c. so likewise were they distinguished by their Apparel; that was the reason that *Ahab* entring into battel, changed his apparel, *1 Kings* 22. 30. Though purple and white colours were not appropriated unto Kings, (c) yet these colours were in chiet esteem, and principally used by them, (d) yea Purple above others was affected by the Emperours and Nobility of *Rome*; and white by the Nobility of the Jews: whence the Hebrews term their Noble men, and such as were of best rank חֲרוּם, *Albatos*, men clad in white; and on the contrary, men of meanner rank, חַשְׁכִּים *Chashcim*, *Sordidatos*, men clad with a foul garment. Hence is that of Saint James; If there come a man with a gold ring, and in goody apparel וְיָדֵת נָעָמָה, in a white garment, and there come also a poor man, וְיָדֵת יְשָׁמָךְ, in a vile or foul raiment, *James* 2. 2. This may be the reason, why, when the Jews accused Christ of treason, *Pilate* his Souldiers clad him in purple, בְּלָתָה.

c Valer. Max.
lib. 1. cap. 6.
c Alex. ab.
Alex. lib. 1.
cap. 20.

Matt. 27.28. and Herod the Tetrarch of Galilee put on him a white garment, *Luke 23.11.* both therein applying themselves to the customs of their own Country, and in derision clothing him as a King.

C H A P. V.

The High-priest, Priests, Levites, and Nethinims.

There were three ranks and degrees of Ministers about the Temple; *Priests, Levites, and Nethinims;* they may be parallel with *Ministers, Deacons, and Sub-Deacons,* in the Primitive Church: Over all these, the *High-priest* was chief.

In *Aaron* and his posterity was continued the succession of the *Priests;* the *High-Priesthood* was tied to the line of his first-born; all the rest of his posterity were *Priests,* simply so called, or called *Priests of the second Order,* *2 Kings 23. 4.*

Except *Aaron,* and those that issued from his loines, (in whom the series of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites.*

Both in the *High-priest,* and the *second or Inferior Priests,* there are two things considerable. First, their *Consecration.* Secondly, their *Office.* In both these, somewhat they differed, in somewhat they agreed.

In their *Consecration* they differed. First, (a) The *High-priest* was *anointed:* the materials of this *Chrism* or *oyntment* are prescribed, *Exod. 30. 23.* It was poured upon *Aarons* head, *Levit. 8. 12.* It ran

^a Hinc Sacerdos summus in fonte legitur Sacerdos unus, *Levit. 4.*
5. Jonathan habet, Sacerdos magnus vel summus. De serie Aben Ezra, Sacerdos magnus ipsa est. Sacerdos unus, *Lyranus adhuc clarus Sacerdos unus est Sacerdos maior, quia inferiores Sacerdotes non ungebantur, &c.*

downto his beard, and to the border of his garments, *Psalm. 133.2.* The Second Priests were only sprinkled with this oyle, mixed with the blood of the Sacrifice, *Levit. 8.30.* In this was typed out the unction of our Savionr, who was anoinied with the oyl of Gladness above his Fellows, *Psal. 45. 8.* He was anointed above his Fellows, Extensive, and Intensive, Extensive, for though Aaron was anointed Priest, Saul anointed King, Elisha anointed Prophet, Melchisedeck King and Priest, Moses Priest and Prophet, David King and Prophet; yet none save only Christ, King, Priest, and Prophet. Intensive, he was anointed, we sprinkled. He was full of grace and truth, *John 1. 14.* And from his fulness we received grace for grace, ver. 16. And all Christians, especially Ministers, are unto God the sweet favour of Christ, *2 Cor. 2. 5.*

Secondly, they differed in their Garments, which were a necessary adjunct to their Consecration. The High-Priest wore at the time of his ordinary ministrations in the Sanctuary, eight Garments, *Exodus 28.* First, *Breeches of linnen,* put next upon his flesh. Secondly, *A Coat of fine linnen,* put over the breeches. Thirdly, *A girdle embroidered, of fine linnen, blew purple, & scarlet,* wherewith the coat was girded. Fourthly, *A Robe all of Blew,* with seventy two bells of Gold, and as many Pomegranates of blew purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, *An Ephod of gold and of blew purple, scarlet, and fine linnen curiously wrought;* on the shoulders thereof were two fair *Beryl* Stones, engraven with the names of the Twelve Tribes of Israel. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, *A Breast-plate wrought of gold, blew, purple, scarlet, and fine*

fine linnen, which being a span square, was fastened by gold chains and rings, upon the *Ephod*: herein were set *twelve* several Stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breast-plate were the *Vrim* and the *Thummim* placed, Seventhly, *A Miter of fine linnen, sixteen cubits long, wrapped about his head*. Eighthly, *A plate of purple gold, or holy Crown two fingers broad, whereon was engraven Holiness to the Lord*: this was tyed with a blew lace upon the fore-front of the *Miter*.

These eight Garments the *High-Priest* used in his ordinary ministration, and they are termed by the *Rabbies*, בְּנֵי זָהָב, *Bidge Zahab*, *Vestimenta aurea*, *Golden Vestments*, because of their richness in comparison of other extroardinary Garments, which he wore onely once a year, when he entred into the *Holy of Holies*, upon the Propitiation day, *Lev. 15.4. 23.* These latter are called בְּנֵי לָבָן, *Bigde Laban*, *Vestimenta alba*, *White Garments*; there were in number four. 1. *A linnen breeches*, 2. *A linnen coat*. 3. *A linnen girdle*. 4. *A linnen Miter*, *Levit. 16.4.*

In the time of the Second Temple, (a) because the *chrism* or holy Oyl could not be found, therefore, as formerly in respect of his *unction*, the *High-Priest* was called by the *Talmudists*, מִתְרָבֶּה מִשְׁחָה Mithrabe Mischa, *Anctus unctione*, *The anointed*; so when he Oyl was lost in regard of his Garments, he was termed, בְּגָדִים מִתְרָבֶּה נָרוֹס Mithrabe Begadim, *Anctus Vestibus*, *The cloathed*. Those forementioned Garments (b) the *High-Priest* might not wear abroad in the City, unless some urgent occasion compelled him, as ^{b MosesKorsen.} ^{fis præcept, af-} ^{fir. 173 f 212.} *Simeon the just did*, when he went forth to meet *Alex.* ^{col. 3.} *ander the Great*.

In his apparel the threesold Office of our Saviour
Christ

Christ was shadowed: the *Crown* signified his *Kingly Office*; the *Urim* and *Tummim*, and likewise his *Bells* and *Pomegranates*, his *Prophetical Office*: by *Urim* and *Tummim*, he answered as from an *Oracle*; by the *Bells* was typed the sound of his *Doctrine*; by the *Pomegranates*, the sweet savour of an *Holy Life*; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Breastplate*, signified his *Priestly Office*, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *Name*, John 10. 3.

The *inferior Priests* had onely four Garments, which they used in their ministrations. 1. A linnen breeches. 2. A linnen coat. 3. A linnen Girdle. 4. A linnen bonnet, Exod. 28.

Thirdly they differed in their *marriage*. The *High-priest* might not marry a *Widow*, nor a divorced *Woman*, nor a *Harlot*, but a *Virgin*, Levit. 21. 14. From a *Widow* he could not expect the *first love*: from a *divorced Woman* he could not expect the *first, or just love*: from an *Harlot*, neither *first, just, nor only love*: all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widow*, Levit. 21. 7.

The *High-priest*, and the *Inferior Priests* agreed in their *consecration* in these particulars. It was required first, that both should be void of bodily blemish, Levit. 21. 17. Secondly, that both should be presented unto the Lord at the door of the *Tabernacle*, Exod. 29. 4. Thirdly, that both should be washed with water, Exod. 29. 4. Fourthly, that both should be consecrated by offering up certain *Sacrifices*, Exod. 29. Fifthly, that both should have of the blood of the other Ram, put upon the tip of the right ear, the thumb

thumb of the right hand, and the great toe of the right foot, Exod. 29. 20.

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priest's* hand, Exod. 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, that the *Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh this honour unto himself, but he that is called of God, as was *Aaron*, Heb 5. 4. Hence *Consecration* in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboam's Priests*, who soever would, he *Filled his own hand*, 1 King. 13. 33. that is, *He thrust himself into the Priest hood*.

In the discharge of their offices, the *High-Priest* differed from the other *Priests*: First, because he only, and that but once a year, entred into the *Holy of Holies*, Exod. 16. 34.

Secondly, the *High-Priest* might not mourn for the death of his nearest kin, Levit. 21. 10, 11. The phrases used there to express mourning are two. First, *uncovering the Head*. Secondly, *Renting the Cloaths*: Of both these somewhat is spoken in the Chapter of *Burial*; but concerning the latter it will not be amiss to note, that the *Talmudists* determine the matter thus; saying, (e) That it was lawful for the *High-Priest* to tear the skirt, or neither part of his Garment, but from the bosom downward it was unlawful: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the law in renting his clothes, Matth 26. 65. The inferior *Priests* might mourn for these six; Father, Mother, Son, Daughter, Brother, and Sister, that had no Husband. Levit. 21. 2.

In the discharge of their Offices, the *High-Priest*, and
D others

e Vide Cuneum
de rep. Heb. lib.
2. cap 3.

other Priests agreed in these Particulars : First, they both burnt incense and offered sacrifices, 1 Chron. 6. 49. Secondly, they both sounded the Trumpets, the use whereof was two-fold ; sometimes to sound an alarm in the war, sometimes, to assemble the people and their Rulers, Numb. 10. Thirdly, they both slew the sacrifice, 2 Chron. 29. 22. Fourthly, they both instructed the people, Malac. 2. 7. Fifthly, they both judged of leprosie, Levit. 13. 2.

For the more orderly performance of these offices, the High-Priest had his Suffragan, (d) called *Sagan*, who in case of the High-Priest's pollution, performed his office. Of this sort was *Zephaniah*, Jer. 52. 24. And of this sort *Annas* is thought to have been, when *Caiaphas* was High-Priest (e) In this sense they interpret *Annas* and *Caiaphas* to have been High-Priests the same year, Luk. 3. 2. The High-Priest and his *Sagan*, resembled our *Bishop* and his *Suffragan* : The Patriarch of Constantinople and his Primore termed *Protosyncellus*, and amongst the Romans, the *Centurion* and his *Optio* : for the *Lieutenants* in war, who in case of necessity supplyed the *Centurions* place, were termed *Optiones*.

That every one of the inferiour Priests might equally serve in his order, King David distributed the whole company of them into twenty four ranks or courses, called *equumelus Turmae vices*. *Nadab* and *Abihu* being dead, there remained onely two sons to *Aaron*, namely, *Eleazer* and *Ithamar* ; now as the succession of Priests was preserved in these two families, so did David at this time according to the number of people in each family, make his division. *Eleazars* family he divided into sixteen ranks, and *Ithamars* into eight : the division was by *Lot* ; the first

Lot

lot fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Hairim*, &c. 1 Chron. 24. Every rank or course served weekly in the Temple by turn, and the ranks received their names from those who at that time were the heads of the several families, and ever after retained the same names. The chief of every rank was called, *Summus Sacerdos istius Classis*: *The chief Priest of that rank*. Hence it is, that we read of many High-Priests assembled together, *Mark 14.1*. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular Priest's service; namely, who should burn incense, who slay the beasts, who lay them on the Altar, who dress the lamps, &c. *Zacharias* was of the course of *Abia*, *Luke 1. 5.* that is, of the eighth course, and his lot was to burn incense, *Luke 1. 9.*

The office of the *Levites* was to pitch, to take down, to bear up and down the *Tabernacle*, and the vessels thereof. *Levi* had three sons, *Gershon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguisht into 3 orders, *Gershonites*, *Cohathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chief things within the *Sanctuary* were committed to the *Cohathites*. The *Wood-work*, and the rest of the instruments were committed to the charge of the *Merarites*, *Num. 3*. This was the office of the *Levites*, in *Moses* his time, whiles they were on their journey, in the *Wilderness*; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the *Treasures of the Temple*, 1 Chron. 26. 20. others to be Over-seers and Judges; others to be Porters, others Singers, 1 Chron. 23. 4.

The Singers in time of singing were clad in linnen-Robes or Surplesses, 2 Chron. 5. 12. The Singers were divided into twenty four *orders* or *courses*, 1 Chron. 25. 8. And the Porters into as many, 1 Chron. 26. that both might supply their turns weekly by lot, as the Priests did. In Moses time also, their *consecration* began at the five and twentieth year of their age: In David's at the twentieth, 1 Chron. 23. 24. Ezra 3. 8. Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the *Levites* in David's time, was not the same as in *Moses*: and again, *Moses* and *David* agreed not in the time of their *consecration*. Again in the Christian Church we shall find in *Matthias* his election, the use of *Lots*; not so in *Pauls*, or any other of the *Apostles*: In their meetings, use of an *holy-kiss*; and at the *Lords Supper*, use of their *Love-feasts*: both now antiquated throughout Christendom.

Moreover, there are certain *degrees* observable among the *Levites*: First, their *Initiation*, when they were a month old, they were *Initiated* and presented unto God, Numb. 3. 15. Secondly their *consecration*, they were *consecrated* by imposition of hands, when they were five and twenty years old, Numb. 8. 24. From thence for five years following, they learned their Office. Those that imposed hands on them are said in the Text, Numb. 8. 10. to be the *sons of Israel*, Ghazkuni interpreteth that place, the *First born of Israel*. They were the Representative Church; and in allusion to this, the Church of Christ is called the *Church of the First-born*, Heb. 12. 23. At the same time the *Levites* were *waved* by the *Priests*, that is, as the Greek reads it, (f) *Separated*, which word is used for the *Ministers of Christ*, (g) *Separate me Barnabas*

f. Αποικία
διασπορά
g. Απελτόντας.

bas and Paul, *Act. 13. 2.* Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb. 4. 3.* Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (*b*) and likewise to over-see and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well, get themselves a good degree, *1 Tim. 3. 13.* The like kind of (*i*) degrees are observable among the *Vestal Virgins*: they remained in their Nunnery thirty years. Ten years they learned the *Mysteries* of their Profession; Ten years they exercised them; and Ten years they taught them others. From this custome of *Imposing hands* on the *Levites* hath flow'd the like custom, used by the *Apostles* in conferring Orders, *Act. 6. 6.* *1 Tim. 5. 22.*

*hFrancis. Jus.
Analyt. Expos.
Numb. 8.*

*i Dionys. Hist.
carnass. lib. 2.*

Observe the difference of these three phrases, *Xεγένεια*, the *imposition of hands*, *Xεστονία*, the *holding up of hands*, in token of *elevation* or *ordination*, *Act. 14. 22*. And *κλασις* *χειρῶν*, *A stretching forth of the hands*. Both the first gestures were used in *ordination*, or *conferring Orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second; namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, *k. Aeschines contra Ctesiphont.* who had two sorts of *Magistrates*, *Kλίψανται Magistrates chosen by lots*: and *Xεστονίας Magistrates chosen by holding up of hands*. The third gesture of the hands, called *κλασις χειρῶν*, *A stretching forth of the hands*, (*l*) sometimes is termed *τῆς Xεστονίας*, *the beckning with* *Herodian. p. 15.*

The High-Priests, Priests, Levites, &c. LIB. I.
with the hand, a gesture used in craving silence; so Paul
stretched forth the hand, and answered for himself,
Act 26. 1.

m Moses Köt-
sen fol. 211.
col. 4.

מְנִיחָה
לְזֶבֶחַ

There were (*m*) another sort of holy persons termed *מְנִיחָה לְזֶבֶחַ Ansche, Magnamad, Virae stationarii*; the Law requiring, that whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now, because all *Israel* could not *stand by*, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four *ranks* and *orders*, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the people. Every *rank* had one *fore-man*, cheif above the rest, termed (*n*) *stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh. 9. 23*. They were afterward called *Nethinims*, *Ezra 2. 43*, from *נְתָן Nathan*, which signifieth to give, because they were given to the service of the *Temple*. Their Office was vile and base, as appeareth by that proverbial speech; From the hewer of thy wood, unto the drawer of thy water. *Duet. 29. 11*,

C H A P. V I.

Of the Prophets:

There are divers names given unto the Expositors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in general we may conceive three distinct periods of time; in which the names altered. First from *Adam* until *Moses*; Secondly, from *Moses*, till the peoples return from *Babylon*. Thirdly, from their *return*, until the dayes of *Christ*, and after. In the first period, as *Adam* was *Prophet* and *Priest* in his family, so afterward every *first-born* supplyed these two offices together with the princely office in their several families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient proof there is for their *Priest hood*, *Adams Priest-hood*, is gathered hence, (a) because that *Gen. 4. 3.* and *4. Abel and Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priest-hood* of the *first-born* is gatherable hence, because the *Levites* were apppointed to the service of the Altar, instead of the *first-born*, and as the *λύτρον* or price of *redemption*, *Num. 3. 41*. In the second period, though a *private Catechetical exposition* of the Law belonged to the *Masters of Families*, yet the *publick Ministerial exposition* thereof was appropriated to *Priests* and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common, and instead of *Prophets* came in a multitude of other Expositors; In general we may call them *teachers of Israel*, *Joh. 3. 10*. We may distin-

a *Bertram Po-*
lit. Jud. c. 2.
P. 17.

distinguish them into three several sorts. 1. *Wise men.*
 2. *Scribes.* 3. *Disputers.* The Apostle compriseth them all, *1 Cor. 1. 20.* Where is the the *Wise?* Where is the *Scribe?* Where is the *Disputer?* Unto any of these, or whatsoever other Doctor eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets.* Secondly, their *Wise men.* Thirdly, their *Scribes.* Fourthly, their *Disputers.* Fifthly, their *Rabbies.*

To prophesie, or to be a Prophet, hath divers acceptations in Scripture. First, it is taken for the books and writings of the *Prophets.* They have *Moses* and the *Prophets*, *Luk. 16. 29.* Secondly, for the whole Word of *God*: no Prophesie in the Scripture is of any private motion, *2 Pet. 1. 20.* Thirdly, those unto whom God vouchsafed familiarly to reveal himself, they are called *Prophets:* *Abraham* was a *Prophet*, *Gen. 20. 7.* and *Miriam* a *Prophetess*, *Exod. 50. 20.* Fourthly, ordinary Interpreters of the Word are called *Prophets.* He that receiveth a *Prophet* in the name of a *Prophet*, *Mat. 10. 14.* Lastly, it is taken for those, who are enabled by Divine Revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers*, *1 Sam. 9. 9.* And their *Prophecy* was termed a *vision*, *Ezay 1. 1.* because *God* extraordinarily enlightened their minds with the knowledge of these secrets.

There are three observable names applied to *prophecy* in *Scripture.* 1. *Verbum Domini:* 2. *Viso:* 3. *Onus.* *The Word of the Lord:* *Vision:* *A Burthen.* The first importeth the *Lord speaking*, or revealing his secrets; the second implyeth the *Prophets attending*, or beholding them; the third being applyed onely to *Judgements*, signifieth the *burthen someness* of them on that people against whom they came forth.

For

For the propagation o f Learning , Colledges and Schools were in divers places erected for the Prophets ; their Scholars were termed (b) *Filiiprophetarum*, children of the Prophets , 2 Kin. 6. 1. unto which phrase there is allusion , Matt. 11. 19. *Wisdom is justified of her children* : by reason of this Relation the Prophet sometimes is called a Father ; Elisha cryed out , My Father , my Father , 2 King. 2. 12. The (c) *Targum* expoundeth that place , *Rabbi*, *Rabbi*; as much as to say , my Master , my Master : And in truth the Rabbies grew very ambitious of the name Father , which was the reason of our Saviours speech , Matth. 23. 6. *Call no man Father upon earth.*

The (d) Scripture sometimes joyneth to the name of the Prophet , the name of his Father , as *Hosea the son of Beeri* , Hos. 1. 1. And such a one the Hebrews confess to be both a Prophet , and the son of a Prophet . Sometimes it mentioneth the Prophets name , but not the Fathers ; such a one they confess to be a Prophet , but not the son of a Prophet : Sometimes it mentioneth with the Prophet , the name of the City where he prophesied , and then it followeth , that he was a Prophet of that City . When a Prophet is mentioned without the name of the City , then he is thought to be a Prophet of Jerusalem .

2. *Wisemen* : This title though in it self it be general and common to all Doctors , and Teachers of the Law ; yet for many years before our Saviours Incarnation , (e) it was either arrogated by the Pharisees , or else by the ignorant multitude appropriated unto them , for an opinion of their extraordinary wisdom , in teaching of Traditions , which they preferred beyond the Law . Hence the Pharisees were called (f) *Masters of the Traditions* : And hence was that council of R. Eleezer to his Scholars , (g) that they should forbid their children from the study of the

b *Eodom sensu*
Greci appellant artis me-
dica condidatos
ιάλεων καὶ δας
Eras. Ep. dedicatoria Hilario
præfix.

c *Targum.*

2 Reg. 2. 12.

d *Kimchi in*
prefat. ad
Hoscham.

e *Gorionid. lib.*
4. cap. 20.

f *Pruf. de trib.*
seß. 85.

g *Buxtorf.*

Recens. operis
Talmud. p. 155.

^b Hieronymi ad
Algasiam.
q. q. 10.

Bible, and place them between the knees of their wisemen. (b) Likewise hence, when any of their Doctors did read Lectures, their saying was, *αἱ σοφοὶ οὐκ θεότεροι, Our wisemen do teach traditions.* The like ambition we shall find among the Grecians, all of them striving to be intituled *Σοφοί, Wisemen*: and hence, whensoever the chief of them had pleased the people in performance of their Orations, or any other publick businels, they were honoured with a Grand *Σοφοῖς*, that is, with a loud acclamation of *σοφῶς, σοφῶς, Well done, or wisely done*; until Pythagoras, in dillike of such swelling Titles, stiled himself *Philosophus, a Lover of wisdom*; which kind of modesty was afterward practised by the Hebrew Doctors; for they in after times, to avoid the suspicion of arrogancy, refused the name of *חֲכָמִים Chacamim, Wisemen*, (i) and stiled themselves, *חַסְדָּרִים מַכְלִילִים Discipuli sapientium, Learners of wisdom.*

3. *Scribes*: This name was given to two sorts of men; some meerly *Laicks*, others *Clergy-men*. The body of the *Laick Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write; we may English them *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the Scripture, although the ground of their first institution hath been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, Gen. 49. 7. So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: (k) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived scattered among the other tribes, getting their maintenance by teaching and schooling little children: Whether this office of teaching children was appropriated

^k Solom. Jar.
chi. Gen 49. Vi.
de Ambros. Tom.
4. cap. 2. & Tar.
cum Hierosol.

priated to them, I leave to the inquiry of others ; certain I am that the *Simeonites* had their own inheritance by lot, *Josh. 19.1.* And the prophecy concerning their being scattered is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh. 19. 9.* Furthermore it is certain, that if not all Scriveners, yet those publick Notaries, who were employed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal. 45. 1.* My tongue is as the pen of a swift Writer, or ready Scribe. Out of the body of these I conceive certain choice men to have been elected for publick imployments ; some to attend the King, as his Secretaries, termed, γραμματεῖς βασιλίων, the Kings Scribes, *2 Kin. 12. 10.* Such were *Sheia*, *2 Sam. 20. 25.* And *Shaphan*, *2 Kin. 22. 3.* Others to attend the publick Courts and Consistories : they much resembled our *Clarks of Assizes*, these were termed, γραμματεῖς λαῶς the Scribes of the people, *Mat. 2. 4.* It. 1. *Mat. 5. 42.*

The second sort of Scribes belonged to the Clergy ; they were Expositors of the Law, and thence are they called γραμματεῖς τῷ νόμῳ, & ἐρμηνεῦσανοι, Scribes of the Law, *Ezra. 7. 9.* Expounders of the Law *Luk. 7. 30.* and Doctors of the Law, *Luk. 5. 17.* Their Office was to write, read, and expound the Law of Moses to the people. The name was a name of office, not of sect. Of this sort was *Esdras*, *Ezra 7. 6.* who though he were a Levite, yet (I) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the Hebrews as the *Magi* were among the Chaldeans ; the *Quindecimviri* among the Romans, for expounding *sibilla's Oracles* : Or the *Canonists* in the Church of Rome. The word סופרים Sopherim, translated Scribes

I Drus. de tribus scilicet, l. 2. c. 12. ex Chalda. Paraphrast.

signifieth Numberers, or Computers, and is applied to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each Book throughout the *Bible*: which, as it is an argument of their industry,

^m *Augustin. in Psal. 40.* so likewise of Gods providence, in the preservation of his truth inviolable. As the *Wise men* in their

ⁿ *Durusius de trib. scit. l. 1. cap. 13.* Preaching pressed Traditions; so the *scribes* clave to the written word, whence they were (ⁿ) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharisees* sought to fasten accusations upon our *Saviour*, *Mat. 9.* The *Scribes* accused him of blasphemy, *v. 3.* The *Pharisees* of eating with *Publicans* and sinners, *v. 11.* The *Scribes* accusation was a breach of the Law; the *Pharisees* a breach of Traditions.

^o *Vide Thibbit. in v. 77*

^p *Targum, Ps. 84. 7.*

3. The *Disputer* (^o) He insisted upon *Allegories*, and searched out mystical interpretations of the *Text*. Hence himself was termed *Durschan*, and his exposition, or Homily, *Midrasch*; and their School, *Beth Hammidrasch*: They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Ps. 84. 7.* *They go from strength to strength*, (^p) is interpreted, from their Temple to their *Beth-Hammidrasch*, from an inferior to an higher School. Hereby we see the difference between those three sorts of Predicants mentioned by *Saint Paul*. The *Wise men* were teachers of *Traditions*, the *scribes* teachers of the *Text* according to the literal interpretation, and the *Disputers* teachers of *Allegories* and *Mysteries*; which fabulous expositions, because they breed questions and disputations *ζητοῦσιν ταῦχοντας*, *Tim. 4.* Hence is it, that such an expositor is termed *ζητῶντας*, A *Disputer*. These three sorts of Preachers, which *S. Paul* termeth, the *Wiseman*, the *Scribe* and the *Disputer*, *1 Cor. 1. 20* are by the *Hebrews* named *חכם Ghacham*, *סופר Sopher*, *דרשן Darschan*.

CHAP.

C H A P. VII.

Of their Title Rabbi.

About the time of our Saviour Christ his Nation, Titles began to be multiplied; and amongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רָב *Rabab*, signifying, *multiplicatus fuit*, and they sound as much as τονυμαδέσθ, that is, a Master, or Doctor eminently gifted with variety of Knowledge. Concerning these titles, they write thus, (a) that *Rab* ^{a Aruch in voces} is a more excellent title than *Rab*, and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The Scholar was termed תַּלְמִיד, *Talmid*, a Disciple, in respect of his Learning; בָּנֶן קָטָן, *Katan*, a Junior, in respect of his minority; בָּנֶור, *Bachur*, that is, one chosen, or elected in respect of his election, or cooptation, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a Graduate חָבֵר, *Chaber*, a Companion to a *Rabbi*. This imposition of hands, they termed סְמִיכָה, *vel* סְמִיכָה, *semicah*, or *Semicuth*, which Ceremony they observed in imitation of Moses towards Joshua. The Lord said unto Moses, Take thou Joshua the son of Nun, in whom is the Spirit, and put thine hand upon him, Numb. 27. 18. At which time he that imposed hands on him, used (b) this form of words, *I associate thee, and be thou associated*. After this when he was worthy to teach others, then was he called *Rabbi*, and whereas in his minority, his own name

חריה אני
איך

סְמִיכָה

dest Scaligero
interprete:

Ego tibi impono

manum & me-

nus tibi imposie-

ta esto, Tribar.

c. 5. p. 264. vide

etiam Cunam

de Rep. Heb. c.

c. 22.

name being suppressed, he was called onely by his Fathers name, *the son of N.* When he was made Graduate by imposition of bands, then was he called by his own name, *N. the son of N.* And afterward when he was thought worthy to teach, then was the Title Rabbi prefixed, after this manner: *Rabbi N. the son of N.* For example, Maimonides; at first was termed onely *Ben Maimon*, the son of *Maimon*; after his degree, then was he called by his own name, added to his fathers, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licenced to teach, then was he called רָבָּם Rabbam, which abbreviature consisting of Capital Letters, signifieth, *Rabbi Moses Ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his minority was called *the son of Gersom*, afterward *Levi the son of Gersom* at last, רָלְבָּג Ralbag, *Rabbi Levi the son of Gersom*. This distinction of Scholars, Companions, & Rabbies, appeareth by that speech of an ancient Rabbi, saying, (c) *I learned much of my Rabbies, or Masters, more of my companions, most of all of my scholars.* That every Rabbi had Disciples, and that his own Disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Christ* and said, *God save thee Rabbi*, Mat. 26.49. In like manner *Johns* Disciples came and saluted *John* by the name of *Rabbi*, John 3. 26. and *Christ* by the name of *Rabbi*, John 1.38. But whether there was such a formal imposition of hands then in use, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schools, was (d) thus. The chief Rabbies sate in reserved Chairs; these are those chief seats of the Synagogues, which the Scribes and Pharises so affected, Mat. 23.6. Their Companions sate upon Benches or lower Forms; their Scholars on the ground at the feet of their Teachers. Saint Paul was brought

c Vide P. Fagi-
um in Scholitis
Guis ad cap. 4.
Pirke Aboth.

d Philo Jud.
Quod omnis
probus, p. 679.

brought up at the feet of *Gamaliel*, *Act. 22.2.* And *Mary* sat at *Jesus* feet, and heard his word, *Luk. 10.39*. The posture of their body differed according to their degrees. The (e) *Rabbi* is described to be יושב *Joscheb*, one that sitteth: the *Companion*, מוטה *Muteth*, the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosome, in manner of the ancient sitting at table; and it was a deportment of the body, inferiour to that of (f) sitting: The Scholar was termed מותה *Mithabek*, one that doth lie along in the dust, and this was a token of the Scholars humility, thus humbling and subjecting himself even to the feet of his Masters: (g) This same custom it is thought, Saint *Paul* laboured to bring into the Christian Church, *1 Cor. 14*. Their Scholars were not all of equal capacity, whence (h) the said, some had conditionem spongiae, others clepsydrae, others saci facinacei, and others cribri. Some resembled the Sponge, and suck'd in all that they heard without judgment; others the Hour. Glass, they took in at one ear, and let out at the other; others the Winesack, through which Wine is so drained from the dregs, that only the dregs remain behind: Lastly, others the Rying-sieve, which in winnowing lets out the courser seed, and keepeth in the corn.

e Scaliger in
Tiberius cap. 5.
Ex. c. 1. Beran-
cub.

f Pirke Aboth.
cap. 4.

g Ambros.
1 Cor. 14.

h Pirke Aboth.
cap. 5.

C H A P. VIII.

Of their Nazarites and Rechabites.

THERE are two sorts of *Votaries* mentioned in the Old Testament; *Rechabites*, *Jerem. 35.* and *Nazarites*, *Numb. 6*. I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I refer

refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נזָר, *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the dayes of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life; that they termed *Nazireatum dierum*, this, *Nazireatum seculi*: of that sort was *Paul*, and those four with him, *Act*s 21. 24. Of this sort was *Sampson* *Judges* 13. and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture*, but the (a) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Dominus sanctus, numerus erit*; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נצָר, *Natsar*, from whence cometh *Natsareth*, or *Nazareth*, the name of a certain Village in *Galilee*; where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23. and those that embraced his Doctrine, *Nazarites*, *Act*s 24. 5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned *Jewish ceremonies* with *Heathenish Rites*: so (b) they joyned together *Christand Moses*, the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Act*s 15. 2. Then came down certain from *Judea*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved*. {These Hereticks were called *Nazarites*, either of malice by the Jewes,

^aSheindler. in Pentaglot.

^b Hieronym. Isai. 8. Idem. refert Epiphant. us. l. 1. Tom 2. ber. 29.

to bring the greater disgrace upon *Christian* religion ; or else because at first they were true, though weak *Nazarites*, that is, *Christians* mis-led by Peters *Judaizing* at *Antioch*, Gal. 2. 11. And hence it is (c) that the ^{c Francisc. Jam.} *Church at Antioch*, in detestation of this new-bred heresie, fastened upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Act*s 11. 26. *Symmachus*, that famous Interpreter of the Old Testament, was a strong Defender of this heresie, and (d) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes* ; whereupon (e) three times every day, at *morning*, *noon-tide*, and *evening*, they closed their Prayers with a solemn execration, *Maledic Do-*
mine Nazareis. Lastly, another sort of *Nazarites* there were, so termed from נזָר *Nazar*, signifying to *abolish* or *cut off*; (f) because they did *abolish* and *cut off* the five books of *Moses*, rejecting them as not *Canonical*. <sup>{ Epiphani. l. 1.
T. m. l. heres.</sup> 18.

^d August. l. 19.
^e contra Faustum
Manichaum.

^{c A.}
^c Epiphan. l. 1.
Tom. 2. heres.

C H A P. I X.

Of the *Affideans*.

IT is much controverted, whether the *Affideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* Proverb is, To thrust in my head among the heads of those wise men ; I conceive of the *Affideans* thus : Before their captivity in *Babylon*, we shall find the word חסידים *Chasidim*, (translated *Affidei*, *Affideans*) to signify the same as, צדיקים *Tzaddikim*, *Just*, or *good men* : both were used promiscuously, the one for the other, and both stood in opposition to the עונאים *Rephagnim*, that is, *ungodly* or *wicked men*. At this time the

whole body of the Jews were distinguished into two sorts, *Chasidim*, and *Reschagnim*, good, and bad.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. (a) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to add unto the Scripture. (b) Secondly, The *Tsadikim* would conform to whatsoever the Law required. The *Chasidim* would be holy above the Law. Thus to the repairing of the Temple, the maintenance of sacrifices, the relief of the poor, &c. they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, is thine; and what is thine, is thy own*: those *Reschagnim*, which would say, *What is thine is mine; and what is mine, is my own*. And it is probable, that the middle sort mentioned in the same place, who would say, *what is mine, is mine; what is thine, is thine own*, were the very *Tsadikim*.

At this time the body of the Jews were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, *אָשָׁרִים*, Wicked and ungodly men. Secondly, *Tsadikim*, *סְדָקִים*, Just and righteous men. Thirdly, *Chasidim*, who are sometimes translated *סְמִינִים*, Holy men, and that for the most part: (c) but sometimes also *אָרוֹבִים*, Goodmen: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure for a *good man* some would even dare to die, Rom. 5. 6, 7. The gradation standeth thus: Some peradventure would die, for one of the *Chasidim*, a *good man*; scarcely any, for one of

c. *Affidae, de quibus agitur*
1 *Machab.* 7.
13. *vocantur à Josepho, lib. 12.*
cap. 16.
אָרוֹבִים *אָרוֹבִים* *תְּבַשֵּׁס.*

a. *D. Kimchi.*
Psa. 103. 17.

b *Pirke Aboth*
6. 5.

of *Tsadikim*, a just, or righteous man; for the *Reschag-nim*, or ungodly, none would die: Yet Christ dyed for us ungodly, being sinners, and his enemies.

Now as long as these Works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the Precepts and Rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharisees*; (d) and also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the People, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five books of *Moses*; for which reason they were called *Karaim*. (e) Some are of opinion, they rejected only traditions, and embraced all the books of Scripture: Which opinion soever we follow; they had their name קראים, *Karaim*. *Textuales, Scriptuarii*, i. *Text-men, or Scripture-readers*, because they adhered to Scripture alone, withholding and gainsaying *Traditions* with all their might. And if we follow the latter, then all this while the *Karaim* were far from Heresie: but in process of time, when from *Sadock*, and *Baitus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadok*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

d *Joseph. Se-
lig. Tribates.
c. 22.*

e *Joseph. ca-
lig. ib.*

C H A P. X.

Of the Pharisees.

a Quartam etymologiam (cum
juxta fundus &
autem paratur
Hieronymus,
Prefat. in A-
mos) refellit
Scriptura He-
braica; si enim
Phariseus di-
ceretur a verbo
פָרַשׁ Dividere,
scriberentur
Pharisei
פָרַשִׁים
non
פָרָשִׁים
b Gersonides.
c. 22.

c Suidas.

There are (a) three Opinions concerning the Etymology of the name Pharisee. The first are those which derive it from פָרַשׁ Parash, Expandere, Explicare; either from the enlarging and laying open their Phylacteries, or from their open performance of good works in publick view of the People, as being ambitious of mans praise. Secondly, from פָרַשׁ Parash, Exponere, Explanare; because they were of chieft repute; and counted the profoundest Doctors for the exposition of the Law, so that they were termed (b) Peruschim, quia Poreschim, Pharisees, because they were Exponents of the Law. Thirdly, others derive the name from the same Verb, but in the conjugation Piel, where it signifieth dividere, separare, to separate. (c) In this acceptation, by the Greeks they were termed ἀποικιαῖς, we may English them Separatists. Their separation is considerable, partly in the particulars unto which, partly in those from which they separated.

First, They separated themselves to the study of the Law, in which respect they might be called, ἀποικιαῖς τὸν νόμον, Separated unto the Law. In allusion unto this, the Apostle is (d) thought to have styled himself, Rom. 1. II. ἀποικιαῖς τὸν εὐαγγελίον, Separated unto the Gospel: when he was called from being a Pharisee, to be a Preacher of the Gospel; and now not separated unto the Law, but to the Gospel.

Secondly, They separated themselvs, or at least pretended a (e) separation to an extraordinary sanctity of life

d Drusius de
trib. scellis, l. 2.
c. 24

c Suidas.

life above other men. God, I thank thee, that I am
not as other men are, Extortioners, Unjust, Adulterers
&c. Luke 18. 11.

The particulars, from which they separated them-
selves, were these.

First, From commerce with other people, as afterward
will appear in their Traditions: whence they called
the common people, by reason of their ignorance,
~~rum~~ *populum terræ*, the people of the earth. In the
Gospel of Saint John 7. 49. they are called *ixx. G.*
This people who knoweth not the Law are cursed.

Secondly, From the (f) apparel and habit of other
men: for they used particular kinds of Habits, where-
by they would be distinguished from the vulgar.
Hence proceeded that common speech, *Vestes populi
terre, conculatio sunt Phariseorum.*

Thirdly, From the (g) customs and manners of the
world. This heresie of the Pharisees seemeth to have
had its first beginning in *Antigonus Sochæus*. He being
a Pharisee, succeeded *Simon the Just*; who was Co-
etanean with *Alexander the Great*: he lived three
hundred years before the birth of Christ.

The Pharisees were (h) not tied to any particular
Tribe or Family, but indifferently they might be of
any; S. Paul was a Benjaminite; (i) *Hyrcanus* was a Le-
vite. Each Sect had its *Dogmata*, his proper *Apho-
risms*, *Constitutions*, or *Canons*: so the Pharisees had
theirs. My purpose is, both concerning these and
the other Sects, to note only those *Canons*, or *Apho-
risms*, wherein chiefly they were heretical, and one
differing from the other.

First, The Pharisees (k) ascribed some things to
Fate, or Destiny, and some things to mans Free-will.

Secondly, They confessed that there were Angels,
and Spirits, *Act 23. 8.*

*f R. David. So-
phon. 1. 8.*

*h Chrys. Mar.
i Flavius Jos.
lib. 13. c. 18.*

*k Joseph. 1. 13.
l c. 9.*

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and (l) taught that the souls of evil men deceased, presently departed into everlasting punishment ; but the souls, they say, of good men, passed by a kind of Pythagorean μεταμόρφωσις into other good mens bodies. Hence it is (m) thought that the different opinions concerning our Saviour did arise; Some saying that he was John Baptist; others, Elias; others, Jeremias, Matth. 16.14. As if Christ his body had been animated by the soul either of John, Elias, or Jeremias.

*m Serat. Tri.
heres. l.2 c.3.
It. Drus. in pta-
ter.*

*n Moses Kor.
son. in pref. lib.
precepts.*

*o Gorionides,
c.29.*

Fourthly, They did stiffly maintain the Traditions of their Elders. For the better understanding what their Traditions were, we must know that the Jews say the Law was (n) twofold, one committed to writing, which they called חורבה שכתב Thorah schebitchta, The written Law; the other delivered by tradition, termed by them, הנbaum Thorah begnalpe. They say both were delivered by God unto Moses upon Mount Sanai, the latter as an exposition of the former, which Moses afterward delivered by mouth to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue, from whom successively it descended to after-ages. These Traditions were one of the chief Controversies between the Pharisees, and the Sadduces. (o) The Pharisees said, Let us maintain the Law which our fore fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And lo, the Sadduces said, Let us not believe or hearken to any tradition or exposition, but unto the Law of Moses alone. The Traditions which they chiefly urged, were these;

1. They would not eat until they washed their hands, Why do thy Disciples transgress the Tradition of the

the Elders? for they wash not their hands when they eat bread, Mat. 15.2. This washing is said to have bin done πυσῆ Mar. 7. 3. that is, often, as some translate the word, taking πυσῆ in this place, to signifie the same as πυχνα in Homer frequenter. Others translate the word accurate, diligenter, intimating the great care and diligence they used in washing: with this the (p) Syriack Texth agreeth. (q) Others think that there is, in the phrase, allusion unto that rite or manner of washing in use among the Jews, termed by them נטילת יד Netilath iadaim, the lifting up of their hands. The Greek word πυσῆ is thought to express this rite, because in this kind of washing, They used to joyned the tops of the fingers of each hand together with the thumb, so that each hand did after a sort resemble the πυσῆ i. afft. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (r) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing Theophylact seemeth to have reference, when he saith, that the Pharisees did (s) cubitaliter lavare, wash up to their elbows. Lastly, others (t) interpret πυσῆ, to be the fist, or hand closed, & the manner of washing thereby denoted to be by rubbing one hand closed in the plain or hollow of the other. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the super-

כטילאת יד
πυσῆ
Luke 1. 29.
q Joseph. Seba-
lig. Tribat. c. 7.

^t Manser. in
Deut 8.

^s Theophylact.
in Marc. 7. 3.
^t Beza in majo-
ribus suis an-
notationibus.
Marc. 7. 3.

superstition, which only was aimed at in the reproof, though all the sorts of washing, to the Pharisee were superstitious, because they made it not a matter of outward decency and civility, but of religion, to eat with washt or unwasht hands, urging such a necessity hereof, (n) that in case a man may come to some water, but not enough both to wash and to drink, he should rather chuse to wash than to drink, though he die with thirst. And it was deemed amongst them a great sin to eat with unwasht hands, as to commit fornication. This Tradition of washing hands, though it were chiefly urged by the Pharisees, yet all the Jews maintained it, as appeareth by the places quoted.

We may observe three sorts of washing of hands in use among the Jews. 1. *Pharisaical and superstitions*, this was reproved. 2. *Ordinary*, for outward decency; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbour-Cities, in case of murder, *Deut. 21. 6.* It was practised by Pilate, *Matt. 27. 24.* and alluded unto by *David*, *I will wash my hands in innocency, so will I compass thine altar, Psal. 26. 6.*

2. *When they came from the Market they walst, Mar. 7. 4.* The reason thereof was, because they there having to do with divers sorts of people, unaware; they might be polluted. The word used by Saint Mark, is, *βαπτιζονται, they baptized themselves*: implying the *washing of their whole body*. And it seemeth that those Pharisees who were more zealous than others, did thus *wash* themselves alwayes before dinner. The Pharisee marvelled that Christ had not first washed himself before dinner, *Luke 11. 38.* Unto this kind of superstition St. Peter is thought to have inclined, when he said, *Lord, not my feet only, but also my bands, and*

*n Drusius p. 15
terit. Matt. 15
in addend. q.
Buxtorf. synag.
Iudae. c. 6. p.
93. ex Talmud.*

and my head, John 13. 9. Thus finding his modesty disliked, when he refused to have his feet wash'd by his Lord and Master; now he leapeth into the other extream, as if he had said, Not my feet only, but my whole body. Hence proceeded that Sect of the *Hemerobaptistæ*, i.e. Daily baptists, so called (x) because they did every day thus wash themselves.

^x Epiph. l.2.
Tom. I. c.17.

3. They wash'd their cups, and pots, and brazen vessels, and tables, Mark 7. 4.

4. They held it unlawful to eat with sinners, Mat. 9. 11. yea, they judged it a kind of pollution to be touched by them, Luke 7. 39. If this man were a Prophet, he would surely have known who, and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the Prophet speaketh: They said, stand a part, come not near to me, or (as the words may be rendred) (y) Touch me not, for I am holier than thou, Esay 65. 5. (z) The like practice was in use among the *Samaritanæ*, who if they met any stranger, they cryed out, μη πετάσον, Ne attingas, Touch not.

יְנַשֵּׁמָן לֹא
Ne attingas me.

z Scalig. de
tmend. temp. lib.

7. Idem referr.
Epiphanius. lib. 1.

Tom. I. cap. 13.
a Theophylatt.

in Luke 18. 12.
It. Epiph. her.

16.
b Druſius in

Luc. 18. 13.

5. They fasted twice in the week, Luke 18. 12. (a) Namely, Mondays and Thursdays. (b) Because Moses (as they say) went up into the Mount *Sinai* on a Thursday, and came down on a Monday.

6. They made broad their Phylacteries, and enlarged the borders of their garments, Matth. 23. 5. Here three things are worthy our consideration. First, What these Phylacteries were. Secondly, What was written in them. Thirdly, Whence they were so called. (c) Epiphanius interpreteth these Phylacteries to be ῥαβία Tom. I. cap. 15. σιγουλα τορπες, purple studs, or flourishes, woven in their garments: as if Epiphanius had conceived the Pharisees garment to be like that which the Roman Sena-

^c Moses Kot.
præcept. affirm.
22.

tors were wont to wear, termed, by reason of those broad studs and works woven in it, *Laticlavium*: but seeing that these Phylacteries were additaments and ornaments, whereof there were (*e*) two sorts; the one tied to their *Fore-heads*, the other to their *Left-hands*; hence it followeth, that by these Phylacteries could not be meant whole garments, or any embosments, or flourishings woven in the cloth. Generally they are thought to be schedules or scroles of parchments, whereof, as I noted, there were two sorts; *Phylacteries for the Fore-head, or Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the head, fastned upon the Left-arm above the Elbow on the inside, that it might be near the heart*. Both these sorts were worn, not by the Pharisees only, (*f*) but by the *Sadduces* also, but with this difference; The Pharisees, haply for greater ostentation, wore their Hand-*Phylacteries* above their *Elbows*: the *Sadduces* on the palms of their Hands. (*g*) Nay, all the Jews wore them, our Saviour Christ not excepted. The command was general, *Exod. 13.9.* It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our Saviour condemned, but the making of them broad, whereby they would appear more holy than others.

^f Maimon. in
Tephillim. c. 4.
§ 3. 3a

^g Scal. Tri-
burej. p. 258.

^h Chrysost. &
Hieronym. in
Mat. 23.

In these Parchments they wrote (*h*) only the *Decalogue, or Ten Commandments*, in the opinion of *Chrysostome* and *Hierome*: but generally, and upon better grounds, it is thought they wrote these four sections of the Law.

1. The first began, Sanctifie unto me all the first-born, &c. *Exod. 13.2.* to the end of the 10 verse.
2. The second began, And it shall be when the Lord

Lord shall bring thee, &c. Exod. 13.11. to the end of the 16. verse.

3. The third began, Hear O Israel, Dent. 6.4. and continued to the end of the ninth verse.
4. The fourth began, And it shall come to pass; if you shall hearken diligently, &c. Dent. 11.13. to the end of the one and twentieth verse.

These four Sections written in scrolls of Parchment, and folded up, they fastned to their *fore-heads* and their *left-arms*: those that were for the *fore-head*, they wrote in four distinct pieces of parchment (i) e- i Moses Kor-
specially, and if they wrote it in one piece; the sen. fol. 104.
length of every Section ended in one column, and col. 3.
they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by it self; and those that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle, (k) In k Munster de
time of persecution when they could not openly p. cept. affir. wear these *Phylacteries*, then did they tye about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

Touching the name *Moses* calleth them *Mitaphoth*, which word hath almost as many *Etymologies*, as Interpreters; the most probable in my opinion, is, that they should be so called per *Antiphrasin*, from *Incedere*, to go or move, because they were immovable: Hence the *Septuagint* translate them, *αριστα* *Immoveable ornaments*. The Rabbins call them *Tephilim*, *Prayer ornaments*: (l) others call them *Pittacia*, & Pittaciola, from *πίτταιον*, which signifieth a piece or parcel

parcel of Cloth. In the Gospel they are called φυλακτήρια, Phylacteries, from φυλάσσειν, to *conserve* or *keep*. First, because by the use of them, the Law was *kept* and *preserved* in memory. Secondly, because the Pharisees superstitiously conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks themselves might be *preserved* from dangers. The word φυλακτήριον signifieth a Spell; and Hierome testifieth, that the Pharisees had a such a conceit of these ornaments: In which place he comparreth the Pharisees with certain superstitious women of his time, who carried up and down, upon the like ground, *pervula evangelia, & crucis ligna*, short sentences out of the Gospel, and the reliques of the Cross. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of (m) Saint John's Gospel about their necks. And in the year of our Lord 692, certain Sorcerers were condemned for the like kind of Magick, by the name of (n) φυλακτήριοι, that is, Phylacterians.

m Scalig. Tri-
ber. cap. 7.

n Concil. quinti
Sexti, Canon 61. *Magick*, by the name of (n) φυλακτήριοι, that is, Phylacterians.

o Vide D. Kim-
chi. Radio.
p τὸ μέ-
γαλόνθαι,
apud
Euripidem in
Bacchis, valet,
Magnifica ja-
bare, Effere.
Magnificare
apud Varonem
& Plinium
eadem signi-
catione usurpa-
tur, Theodor.
Berz. in Mat.
23.

Thus much of their Phylacteries: In the same verse is reproved the *inlarging of their borders*. (o) That which we read borders in the Gospel, is called, Num. 15.38, פְּנִיר Tissith, Fringes: and גָּדֵל Gedelim, Deut. 22.10. which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our Saviour Christ himself did wear them, Luk. 8.44. The latter Hebrew word signifieth a large Fringe, which agravateth the superstition of the Pharisees, in making their Fringes larger, when the Law had allowed them large. This literal exposition I take to be most agreeable with the Text, though to *inlarge* in (p) Greek and Latine some, times,

times, signifieth to boast, vaunt, or brag of a thing; and in this sense it may very well fit a Pharisee. The reason of this command was, to put them in mind of the Commandments, Numb. 15. And for the furtherance of this duty, (q) they used sharp thorns in their Fringes, that by the often pricking of the Thorn, whether they walked or sat still, they might be the more mindful of the Commandments.

q Hieron. in Mat. 23.

There were (r) seven sorts of Pharisees. 1. *Phariseus sichenita*, He turned Pharisee for gain, as the *sicemites* suffered themselves to be circumcised.

2. *Phariseus truncatus*, so called, as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3. *Phariseus inpingens*. He would shut his eyes when he walked abroad, to avoid the sight of Women, in so much that he often dash'd his head against the walls, that the blood gush'd out.

4. *Phariseus Quid debeo facere, & faciam illud*. He was wont to say, *What ought I to do? and I will do it.* Of this sort seemeth the man in the *Gospel* to have been, who came unto *Christ*, saying, *Good Master, what shall I do?* &c. and at last replyed, *All these I have done from my youth upward*, Luke 18.

5. *Phariseus mortarius*; so called because he wore a hat in manner of a deep Mortar, such as they use to bray spice in, in so much that he could not look upward, nor of either side; onely downward on the ground, and forward or forthright.

6. *Phariseus ex amore*; Such a one as obeyed the Law for the Love of Virtue.

7. *Phariseus ex timore*; Such a one obeyed the Law for fear of punishment. He that conformed for fear

had respect chiefly to the negative Commandements ; but he that conformed for love, especially respected the Affirmative.

C H A P. XI.

Of the Sadduces.

TO omit other Etymologies of the name, there are two onely which have shew of probability. (f) Some derive it from *Sedec, Justitia* ; as if they had been *Justitiaries*, such as would justifie themselves before Gods Tribunal. (t) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie ; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrins*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* lived under *Antigonus Sochaeus*, who succeeded *Simeon the Just*. He was *Antigonus* his scholar, and by him brought up in the Doctrine of the *Pharisees*, but afterwards fell from him, and broacht the heresie of the *Sadduces* ; which heresie, because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to (u) be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (x) after Christ ; and although these two heresies did agree in many things ; yet in a main point they differed. (y) *Dositheus* believed the Resurrection, the *Sadduces* denied it ; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

u Epiph. heres.
14. li. Tertul.
de prescript.
c. 5.
x Origen. contra
Celsum. L. 2.
y Epiph. heres.
13.

z Aboth. cap. 1. The occasion of this heresie was this. (z) When *Antigonus*

sonus taught, that we must not serve God as servants serve their Masters, for hope of reward, his scholars *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the resurrection, the world to come, Angels, spirits, &c.

Their Dogmata, Canons, or Constitutions, were, 1. They rejected (a) the Prophets, & all other Scripture save only the five books of Moses. Therefore our Saviour when he would confute their error, concerning the resurrection of the dead, he proves it not out of the Prophets, but out of Exod. 3. 6. *I am the God of Abraham, the God of Isaac, and the God of Jacob*, Mat. 22. 32.

a Joseph. Antiq.
lib. 13. c. 18.

2. They rejected (b) all traditions. Whence, As they were called מִנְזָה Minæi, i. Heretiques, in respect of the general opposition between them and Pharisees. First, because the Pharisees were in repute the only Catholicks. Secondly, because in their Doctrine, the Pharisees were much nearer the truth than the Sadduces: so in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the Sadduces were (c) termed קַרְאִים Karaim, Biblers, or Scripturists.

b Elias de
770

c Drusius de
trib. sed. c. 2.
l. 34. 130:

3. They said there was no reward for good works, nor punishment for ill, in the world to come. Hence Saint Paul perceiving that in the Council the one part were Sadduces, the other Pharisees, he cried out, Of the hope i. of thereward expected, and of the resurrection of the dead, I am called in question, Act. 23. 6.

4. They denied the resurrection of the body, Act. 22. 8. Matt. 22. 23. Luke 20. 27.

5. They said the souls of men are (d) annihilated at their death.

d Joseph. de
bet lo Judaic.
lib. 2. c. 12.

6. They denied Angels and spirits, Act. 23. 8.

7. They

*e Joseph. l. 13.
e 9.*

7. They wholly denied (e) Fate or Destiny, and ascribed all to man's Free-will.

*f Epiphanius. Tom. 1. l. 1. bares.
141.* The Samaritans and the Sadduces are of near affinity: but yet they differ. First (f) The Samaritans sacrificed at the Temple built upon Mount Gerizim, but the Sadduces sacrificed at Jerusalem. Secondly,

The Samaritans allowed no commerce with the Jews, John 4. 9. yea, the mutual hatred between the Samaritans and the Jews was so great, that it was not lawful for the Jews to eat or drink with the Samaritans. How is it that thou being a Jew, askest drink of me which am a woman of Samaria, Joh. 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become Proselytes to the Jews, so did the Jews hate the Samaritans, that they would not suffer a Samaritan to be a Proselyte. This appeareth by that solemn (g) Excommunication, termed Excommunication in secreto nominis tetragrammati: the form thereof: as it was applyed (say they) by Ezra and Nehemiah unto the Samaritans, was thus, They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 books of the Law, and as many boys, and they sounded their Trumpets and the Levites singing cursed the Samaritans by all the sorts of Excommunication, in the mystery of the name Jehovah, and in the Decalogue, & with the curse of the superior house of judgement, and likewise with the curse of the inferior house of judgement, that no Israelite should eat the bread of a Samaritan, (whence they say, he which eateth of a Samaritan's bread is as he who eateth swine's flesh) and let no Samaritan be a Proselyte in Israel, and that they should have no part in the resurrection of the dead. R. (h) Gersom forbade the breaking open of the Letters, under the penalty of this

*g Brusius de
rib. Isell. l. 2.
cap. 11. ex illa
medenu.*

Huxtorff. Epist. Heb. p. 59.

this Excommunication. This prooveth what formerly was said ; namely, that between the Jews and the Samaritanes there was no commerce ; but the Sadduces familiarly conversed with the other Jews, even with the Pharisees themselves ; yea, both sat together in the same Council, *Act 23.6.* Now the Samaritanes and Sadduces agree. 1. In the rejection of all the others traditions. 2. In the rejection of all other Scriptures, save only the five Books of Moses. 3. In the denial of the Resurrection, and the consequences, as future punishments, and rewards according to mens works. But the Samaritanes held that there were Angels, which the Sadduces denied. For the proof of these agreements and disagreements between them, read *Epiphanius, heres. 9. & 14.*

Touching the Samaritanes, there are three degrees of alteration in their Religion observable. First, the strange Nations, transplanted by Salmanesar into Samaria, when Israel was carried away captive into Assyria, worshipped every one the God of their own Countries, *2 King. 17.* Secondly, when they saw they were devoured by Lyons, because they feared not the Lord, the King of Assyria sent one of the Priests which was taken captive, to instruct them in the true worship of God : which manner of worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of Religions, worshipping the living God, and their own dumb Idols. Thirdly, *Manasses*, brother to *Jaddus* the High priest, in Jerusalem, being married to *Sanballat*, the Horonite's Daughter, by reason of *Nehemiah's* charge of putting away their strange Wives, being driven to that exigent, that he must either put away his Wife, or forgo the hope of the Priest-hood ; by

^{1 Joseph. Antiq. lib. 11. cap. 8.} Sanballat's means he obtained leave from Alexander the Great, to build a Temple (l) upon Mount Garizim, one of the highest Mountains in Samaria, whither many other Apostated Jews fled, together with *Mandasses* being made their High-Priest; and now the Sect of the *Samaritanes* (between whom and the Jews there was such hatred) began, now all those fore-mentioned errors were maintained : And of this Hill it is, that the woman of Samaria speaketh John 4. 20. Our Fathers worshipped in this Mountain, &c.

By comparing the *Dogmata* of the *Pharisees*, with these of the *Sadduces*, we may perceive a manifest opposition between them ; yet both these joyned against *Christ*, *Mark* 12.

This heresie, though it were the greatest amongst the Jews, yet was it imbraced and maintained by some of the High-Priests themselves : (m) *Ioannes Hyrcanus* was a *Sadducee*, so were his sons, *Aristobulus* and *Alexander*, (n) and likewise *Ananus* the younger ; so that *Moses Chair* was not amongst them exempted from error, no nor heresie.

C H A P. XII.

Of the Essenes.

THe Etymologies of the names *Essæi*, or *Esseni*, i.e. *Effener*, are divers, that which I prefer is from the Syriaek ον Asa, signifying *to heal*, or *cure Diseases*. (a) Hence are the men so often termed, *Physiciæ* and the women amongst them, *Physicæ*, that is, *Physicians*. For though

^a Joseph. de bello Judæo. lib. 2. c. 12. p. 785.

though they gave themselves chiefly to the study of the Bible, yet withal they studied Physick.

Of these *Essenes* there were two sorts, some *Theoreicks*, giving themselves wholly to speculation; others *Practicks*, laborious and painful in the daily exercise of those *handy-crafts*, in which they were most skilful. Of the latter, *Philo* treateth in his book entitled, *Quod omnis vir probus*: Of the former, in the book following, entitled, *De vita contemplativa*.

Their *Dogmata*, their *Ordinance*, or *Constitutions*, did symbolize in many things with *Pythagoras* his, where they do agree. Therefore my purpose is, first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The (b) *Pythagoreans professed a communion of goods*: so the *Essenes*. (c) *they had one common purse or stock*, none richer, none poorer than other; out of this common treasury, every one supplyed his own wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave from their Overseers. They did not buy or sell among themselves, but each supplyed the others want, by a kind of commutative bartring: yea, liberty was granted to take one from another what they wanted, without exchange. They performed Offices of service mutually one to another; for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*, (d) *He that multiplieth servants, multiplieth thieves*. When they travelled, besides weapons for defence, they took nothing with them, for in whatsoever City or Village they

b *Aul Gell* 1.1
c 10. 11. *Lact.*
in *Pythag.*
Koynā rā' qir
λανθράντις.
c *Joseph. lib. 18.*
cap. 2.

סְרִבָּה
עֲבָדִים
מְרֻבָּה
Marbe gnaba.
dim. Marbe, je.
zel, Pike.
Abath, eoz.

came, they repaired to the Fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one common Fraternity or Colledge. Every Colledge had two sorts of Officers : First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other publick necessaries. Secondly, *Others*, who entertained their strangers.

^c *Justin. lib. 25.*
^f *Joseph. de
bello Iudaic.
lib. 2 c. 12.*

2. The Pythagoreans shunned (e) pleasures. (f) So did the *Essenes* : to this belongeth their avoiding of oyl, which, if any touched unawares, they wiped it off presently.

3. The Pythagoreans (g) garments were white : (h) so were the *Essenes* white also, modest, not costly : when once they put one a suit, they never changed it till it was torn, or worn out.

4. The Pythagoreans forbade (i) oaths. (k) So did the *Essenes* ; they thought him a noted lyar, who could not believed without an oath.

5. The Pythagoreans had their (l) Elders in singular respect. (m) So had the *Essenes*. The body, or whole company of the *Essenes*, were distinguisht es voies rivauges into four ranks, or orders, according to their Seniority ; and if haply any of the superior ranks had touched any of the inferior, he thought himself polluted, as if he had touched an Heathen.

6. The Pythagoreans drank (n) water. So did the (o) *Essenes* only water, wholly abstaining from wine.

7. The Pythagoreans used (p) *Svoras & tboxas* inanimate sacrifices. So did the (q) *Essenes* : they sent gifts to the Temple, and did not sacrifice, but preferred the use of their holy water before sacrifice, for which reason

ⁿ *Suidas.*
^o *bilo de vita
contemplativa.*
^p *Laertius in
vita Pythag.*
^q *Joseph Antig.
lib. 18. cap. 2.*

reason the other Jews forbade them all access unto the Temple.

8. The Pythagoreans ascribed (r) all things to fate or destiny. So did the (s) Essenes. In this Aphorism all three Sects differed each from other. The Pharisees ascribed some things to Fate, and other things to Mans Free-will. The Essenes ascribed all to Fate, nothing to mans free will. The Sadduces wholly deny Fate, and ascribed all things to the free will of man.

9. The Pythagoreans the (t) first five years were not permitted to speak in the School: but were initiated per quinquennale silentium, (u) and not until then suffered to come into the presence of, or sight of Pythagoras. To this may be referred the *Essenes silence at Table* straightly observed, so that *Decem simul sedentibus, nemoloquitur invitis novem*; (x) Drusius renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custome to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads, and other such like dumb signs and gestures, to signify their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the Pythagoreans, that it must be for five years, may be referred the initiation of the *Essenes*; for amongst them none were presently admitted into their society, with full liberty, but they under went four years of tryal and probation. The first year they received *Dolabellum*, (y) *Perizoma*, & *vestem albam*; a spadle, with which they digged a convenient place to ease Nature; a pair of breeches, which they used in bathing or washing themselves; a white garment, which especially that Sect affected. At this time they had

r Suidas.

s Joseph. Antiq.
lib. 13. cap. 9.t Quinquennale
hoc silentium à
Pythagora au-
ditoriis suis
inditum
vocabant
ēχερθίαν
a cohibendo
sermone.u Laertius in
Pythagor.

x Drusius de

trib. sect. l. q.

y Joseph. de.
bello Judaeo
lib. 2, cap. 12.

their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the participation of holy matters, and instructed them in the use of them. Two years after they admitted them in full manner, making them of their Corporation, after they had received an Oath, truly to observe all the Rules and Ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together, expelled him, upon which expulsion commonly followed death within a short time; for none having once entred this Order, might receive alms or any meat from other; and themselves would feed such a one, only with distastful herbs, which wasted his body, and brought it very low: sometimes they would re-admit such a one being brought near unto death; but commonly they suffered him to die in that misery.

10. *The Essenes (z) worshipped toward the Sun-rising.*

11. *The Essenes bound themselves in their oath, to (a) preserve the names of Angels:* The phrase implyeth a kind of worshipping of them.

12. *They were above all others strict in the observation of the (b) Sabbath day;* on it they would dress no meat, kindle no fire, remove no Vessels out of their place; no, nor ease Nature, (c) Yea, they observed ἑβδομάδας ἑβδομάδας, every seventh week, a solemn Pentecost; seven Pentecosts, every year.

13. *They abstained from marriage,* not that they disliked marriage in it self, or intended an end or period to procreation: but partly, in wariness of womens intemperance; partly, because they were persuaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among

*z Philo item
Joseph.
a Joseph. de
betis Iudaic.
lib.2.cap.12.*

b Joseph. lib.

*c Philo de vita
conemplat.*

among themselves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipse moderatione convenient, ut per triennium explorent valetudinem fœminarum; & si constanti purgatione apparuerint idoneæ partui, ita eos in matrimonia asciscunt. Nemo tamen cum prægnante concubit, ut ostendant quod nuptias non voluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their Sect by the procreation of children: the former sort preserved it by a kind of adoption of other mens children, counting them as near Kinsmen, and tutoring them in the Rules of Discipline, as *Josephus* witnesseth. (d) *Pliny* addeth also, that many other of the Jews, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

*d Plin. hist. l. 5.
cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (e) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned. *Judg. 1.16.* And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Egypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a distinct order or *sect* of people, but as a distinct family, kindred, or Nation, *Numb. 24. 21.* Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry;

*e Serarius
Tribur. l. 5.
cap. 5.*

husbandry, they sowed no seed, nor planted Vine yards, nor had any, *Jer. 55. 7.* The *Essenes*, on the contrary, they dwelt not intents, but in houses; (*f*) and they employed themselves especially in husbandry. One of the (*g*) Hebrew Doctors saith, that the *Essenes* were *Nazarites*: but that cannot be, because, the Law enjoyned the *Nazarites*, when the time of the Consecration was out, to present themselves at the door of the Tabernacle or Temple, *Num. 6.* Now the *Essenes* had no access to the Temple. When therefore, or from what Author this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene*, was one (*h*) *Judas*, who lived in the time of *Aristobulus* the Son of *Joannes Hyrcanus*, before our Saviours Birth about one hundred years: Howsoever the Sect was of greater antiquity; (*i*) for all three, *Pharisees*, *Sadduces*, and *Essenes*, were in *Jonathan's* time, the brother of *Judeas Macchabenus*, who was fifty years before *Aristobulus*. Certain it is, that this Sect continued until the daies of our *Saviour*, and after; for *Philo* and *Josephus* speaks of them as living in their times. What might be the reason then, that there is no mention of them in the *New Testament*? I answer; First, The number of them seemeth not to have been great, in *Philo* and *Josephus* his time, (*k*) about four thousand, which being dispersed in many Cities, made the Faction weak: and haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories we shall find them peaceable and quiet, not opposing any, and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, especially

f Joseph. Antiq.
lib. 18. c. 7.

g Scalig. in
Triber. cap. 23.

h Joseph. 1 13.
c. 19.

i Joseph. lib. 13.
c. 9.

k Philo lib.
quod omnis
probus, p. 678.

(especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely , although their Order continued about three hundred years before this testimony was given of them by the Prophet *Jeremy* ; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah* , Chronologers observe the distance of many years. Lastly, though the name of *Essenes* be not found in Scripture, * yet we shall find in S. Paul's Epistles many things reprobated , which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, 1 Tim. 5. 23. *Drink no longer water, but use a little wine.* Again, 1 Tim. 4. 3. *Forbidding to marry, and commanding to abstain from meats is a Doctrine of Devils;* but especially *Coloss.* 2. in many passages the Apostle seemeth directly to point at them, *Let no man condemn you in meat and drink,* v. 16. *Let no man bear rule over you, by humbleness of mind, and worshipping of Angels,* vers. 18. τὸ σοματίζεσθαι, *Why are ye subject to Ordinances?* ver. 20. The Apostle useth the wound σοματία, which was applyed by the *Essenes* to denote their *Ordinances, Aphorisms, or Constitutions.* In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not,* vers. 21. Now the Junior company of *Essenes* might not touch their Seniors. And in their diet, their taste was limited to bread, salt, water, and hyssop. And these ordinances they undertook, διὰ νοῦν εργάσας, saith *Philo*, for the love of wisdom : but the Apostle concludeth, vers. 23. That these things had only, κίνησις εργάσας, a shew of wisdom. And whereas *Philo* termeth the Religion of the *Essenes*, by the name of θεραπεία, which word signifieth religious worship, the Apostle

*Vide Chemnit. exem. conc. Trident. part. quart pag. 120.

postle termeth in the same verse, ἀνθερωπας, *Voluntary-religion, or will-worship*: yea, where he termeth their Doctrine τολειας φιλοσοφιας, a kind of *Philosophy* received from their Fore-fathers by Tradition, Saint Paul biddeth them beware of *Philosophy*, ver. 8.

We formerly observed two sorts of *Essenes*; *Prædicks* and *Theoricks*: both agreed in their *Aphorisms*, or *Ordinances*; but in certain circumstances they differed.

1. The *Prædicks* dwelt in the Cities; The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Prædicks* spent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, &c. they were τεχνιται, *Artificers*. The *Theoricks* spent the day in meditation, and prayers, whence they were by a kind of excellency, by Philo termed, ορκυται, *Supplicantes*.

3. The *Prædicks* had every day their dinner and supper allowed them; the *Theoricks* only their supper.

The *Prædicks* had for their Commons every one his dish of Water-gruel, and bread; The *Theoricks* only bread, and salt: if any were of a more delicate palate than other, to him it was permitted to eat Hyslop; their drink for both, was common water.

Some are of Opinion, that these *Theoricks* were *Christian Monks*; but the contrary appeareth, for these reasons:

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Evangelists*, or *Apostles*.

2. The *Theoricks*, in that Book of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his own

own words. First, In calling the Doctrine of the *Eſenies τάτερα πιστοπλεῖς*, A Philosophy derived unto them by tradition from their fore-fathers. Secondly, in saying, *Habent priscorum commentarios, qui hujus ſedē antores, &c.*

3. The inscription of that Book, is not only *τοῦ θεοῦ θεοπλεῖου*, but also *τοῦ εὐχαριſτοῦ*, Now Philo (b) elsewhere calleth the whole Nation of the Jews, *τὸν ιωχαννεῖν τὸν Θεόν*, which argueth, that those Theoricks were Jews, not Christians.

*In Philo in Prin.
lib. de legat.
caixam.*

C H A P. XIII.

Of the Gaulonitæ, and the Herodians.

Other Factions there were among the Jews, which are improperly termed Sects. Of these there were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who (a) sometimes was called *Judas Gaulonites*, (b) sometimes *Judas Galileus*, of whom *Gamaliel* speaketh, *Act. 5. 37*. After this man rose up *Judas of Galilee* in the daies of the tribute. The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius*: the name in Greek is one and the same, but differently read by Expolitors. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judea*, where *Coponius* was *President*, and there he raised this Tax; which taxation is unadvisedly by some confounded with that mentioned, *Luke 2. 1*. Both were raised under *Augustus*, but they differed. First, this was only of *syria* and *Judea*; that in Saint *Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herods son*, was banished into *Vienna*, having reigned nine years; that, under *Herod the Great*: Whence there is an

*a Joseph Antiq.
lib. 8. cap. 21.
b Jos. I. 18. c. 21.*

observable Emphasis, in that Saint Luke saith, it was the first taxing, having reference unto this second.

*d Joseph loco
superius citato.*

(d) The occasion of this Faction was thus: When Cyrenius levied this Tax, and seized upon Archelaus, Herod's sons goods, then arose this Judas opposing this Tribute; and telling the people, that Tribute was a manifest token of servitude, and that they ought to call none Lord, but only him who was Lord of Lords, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonite*; they were also called *Galileans*. (e) It was their blood that Pilate mixed with their sacrifices, *Luk. 13. 1.* For Pilate had not authority over the Nation of the *Galileans*. (f) The reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperour*; whereupon, Pilate being incensed with anger, slew them whilst they were (g) sacrificing. To this faction belonged those murderers, termed *Saxæci*, mentioned, *Act. 21. 18.*

*e Dæcumenius.
A.B. 5. 37.
Theophylact.
Luc. 13. 1.
(Theophylact.
in Luc. 13.*

Concerning the *Herodians*, those that number them among *Hereticks*, make the heresie to consist in two things: First, in that they took *Herod the Great* for the promised *Messias*; because in his Reign, he being a stranger, the *scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities annually performed upon his Birth-days. Of *Herod* tis Birth-day the *Poet* speaketh,

Cum

Herodis venerè dies, undeque fenestra,
Dispositæ pingue nebulam vomuere lucerne,
Pertantes violas, rubrumque amplexa catinum,
Gaudia natat thynnii, summet alta fidelia vino.

Pers. Sat. 1.

Now

Now whether this latter may be referred to *Herod the Great*, I much doubt ; because I find not any Author among the Ancients to speak of *Herod the Great* his Birth-day : It was another *Herod, Tetrarch of Galilee*, otherwise called *Antipas*, whose Birth-day we read celebrated, *Mark 6. 21*. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (*b*) many grave Authors avouching it, yet (*i*) ^{*h Epiph. baref.*} others justly question the truth thereof ; for if the *Herodians* were *Jews* (as most think) how then could they imagine, that *Herod*, a stranger ; could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the People, that the *Messiah*, must be a *Jew* born, of the Tribe of *Judah*, and of the house of *David*?

Others say, (*k*) that the *Herodians* were certain flat-^{*k Theodore, Be-*}terers in *Herod* his Court, varying and changing many ^{*zg, Mat. 22. 16.*} points of their Religion with *Herod* their King.

To omit many other conjectures utterly improba-^{*l Hieron. Mat.*}ble, I incline to Saint *Hieron*, whose Opinion is, (*l*) ^{*22. 17.*} that the *Herodians* were those who stood stiffly for tribute to be paid to *Cæsar*. It concerned *Herod*, who at first received his Crown from *Cæsar*, to further *Cæsar's* tribute, not only in way of thankfulness, but also in way of policy, to prevent a possible depositing or desceptring ; for it was in *Cæsar's* power to take away the Crown again when pleased him. Now, in respect that *Herod* saught to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him; unto this our *Saviour* might have reference, saying, *Mar. 8. 15.* Beware of the leaven of the *Pharisees*, and of the leaven of *Herod*. Viz. Of their contagious Doctrine, and fox-like subtleties.



THE
SECOND BOOK
TREATETH OF
PLACES.

CHAP. I.

Their Temple.

When the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publick worship. Afterward, when they were settled in the promised Land, then *Solomon* was commanded to build a *Temple*.

These two shadowed the difference between the *Jews Synagogue*, and the *Christian Church*. The *Tabernacle* was moveable, and but for a time : The *Temple* fixed, and permanent : the state of the *Jews* vanishing, to continue in their generations ; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven : Unto both the Prophet *David* alludeth ; *Lord, Who shall sojourn in thy Tabernacle ? who shall rest in thine holy Mountain ?* Psal. 15.1.

There

There were in the same tract of ground three hills, *sion*, *Moria*, and Mount *Calvary*. On *sion* was the City and Castle of *David*; on *Moria* was the Temple, and on Mount *Calvary* Christ was crucified. (a) But all these three were generally called by the name of *sion*; whence it is, that though the Temple were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were upon Mount *sion*.

^a Genebra in
Chron. lib. 1.
Anno mundi
3146.

In their Temple there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*; answerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*; answerable to the *Body of the Church*. Thirdly, the *Atrium*, the *Court*; answerable to the *Church-yard*.

In the *Holy of Holies* there were the Golden Censer, and the *Ark* of the *Testament*, *Heb. 9.4.*

In (b) the *Ark* there were three things: First, the pot of Manna; secondly, Aaron's rod that budded; thirdly, the Tables of the *Testament*, *Heb. 9.4.* Thus they were in *Moses* his time; but afterwards in the days of *Solomon*, onely the Tables of the Law were found in the *Ark*, *1 King. 8.9.*

^b Sunt qui illud
in apud
Apostolum, *Heb.*
9.4. referunt ad
tunc sanctorum
ut dicunt in Ta-
bernaculo se-
cundo, quod ap-
pellent *Sanctum*
Sanctorum, fu-
isse urnam
manna & vir-
gam Aaronis,
tabularum fede-
ris videt. ure-
nam, & vir-
gam ante or-
cam: (ita Mo-
ses Kotsensis
10.1.) tabu-
lam autem in
Arca.

The cover of this *Ark* was called *iāσñēor*, the *Propitiatory*, or *Mercy-seat*, because it covered and hid the Law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed *iāσñēor*, our *Propitiation*, *Rom. 3.25* and *iāσñēor*, *Propitiatory*, *John 2. 2.* At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, God gave his answer, *Exod. 25. 22.* Hence it is, that the *Lord* is said to sit between the *Cherubim*, *Ps. 99.1.* The positure of the *Cherubim* was such, that their faces were each towards the other, but both

both looking down towards the *Mercy-seat*; they fitly shadowed out the people of the *Jews* and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *Incense-altar* in the middle, and the *Table*, which the twelve Loaves of Shew-bread on it on the one side, and the *Candlestick* on the other. The *incense-altar* was a type of our prayers, *Psal. 141.2.* And that this altar must be once every year sprinkled with the blood of the Sacrifice by the *High priest*, *Exod. 30.10.* It teacheth that our very prayers, except they be purified by the blood of *Christ* they are unavailable before God. The twelve loaves were a type of the twelve *Tribes*, and the *Candlestick* a type of the Word of God. In them all, we may see the necessity of both Ordinances required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The *Candlestick* was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle* there was but one *Table*, and one *Candlestick*: In *Solomon's Temple* there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one brazen *Laver*, in the *Court* of the *Temple* there were ten, and another great *Vessel* wherein the *Priests* washed: in the *Tabernacle* there were but two silver *Trumpets*; in the *Temple* there were an hundred and twenty *Priests sounding Trumpets*.

The *Courts* of the *Temple* at the first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the *Peoples Court*.

In the *Priests Court* were the brazen Altar for *Sacrifices*, and the *Laver* for the washing, both of the *Priests* and the *Sacrifices*. The *Laver*, and the *Altar* situated

situated in the same Court, signified the same as the water and blood issued out of Christ's side; namely, the necessary concurrence of these two Graces in all that shall be saved, *sanctification, justification*; *sanctification* intimated by the *Laver* and *blood*: *justification* by the *Altar* and *blood*.

The Court for the Priests, and the Court for the people (*e*) were separated each from other, by a wall ^{c Joseph. 1.8.}
^{c. 13.}

The Court for the people was sometimes called the outward Court, sometimes the Temple, sometimes Solomon's Porch, because it was built about with Porches, into which the people retired in rainy weather: It had Solomon's name, either to continue his memory, or because the Porches had some resemblance of that Porch which Solomon built before the Temple, 1 King. 6. 3. Jesus walked in the Temple, in Solomon's Porch, John 10. 23. All the people ran unto the Porch which was called Solomon's, Acts 3. 11. That is, this outward Court.

In the midst of the peoples Court, Solomon made a brazen Scaffold for the King, 2 Chron. 6. 13.

This Court of the people went round about the Temple, and though it was one entire Court in the days of Solomon, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in Jehosaphat's time, of whom we read, that he stood in the House of the Lord, before the new Court, 2 Chron. 20. 5. that is, before the Womens Court.

There was an ascent of fifteen steps or stairs between the womens Court and the mens, (*d*) upon these steps the Levites sung those fifteen Psalms immediately ^{a R. David.}
^{Kimchi. Psal.} 12.

diate following the one hundredth nineteenth, upon each step one Psalm, whence those Psalms are entitled, *Salmi graduales, Songs of degrees.*

In the *Womens Court* stood their *Treasuries*, or *Alms-box*, as appeareth by the poor Widows casting her two Mites into it, *Luk. 21. 1.* In Hebrew it is termed קרבן Korban, the Chest of Oblation; the word signifieth barely, an *Oblation*, or *Offering*, and accordingly S. *Luk. 21. 4* saith, they all of their superfluities cast into the offerings; that is into, the *Korban*, or *Chest of offerings*. In Greek it is termed γαζοφυλακιον, whence cometh the Latine word, *Gazophylacium*, a *Treasury*. That set up by *Jehoiada*, *2 King. 12. 19.* seemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*; for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the parties that brought the gifts, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasury*. These words speak *Jesus* in the *Treasury*, *John 8. 20.* It is worth our noting, that the Hebrew word צדקה Tsedaka, signifying *Alms*, signifieth properly *Justice*; and thereby is intimated, that the matter of our alms should be goods justly gotten: And to this purpose they called their *Alms-box* צדקה סבל שפחה Kupha-Sebel-Tsedaka, the *Chest of Justice*; and upon their *Alms-box* they wrote (e) this abbreviation נסח, *A gift in secret pacifieth anger*, *Prov. 21. 14.*

e. Baxtor. de
abbrev. in
אַבְּבָבָב
f. I. sep. 1. 2
contra Apion.
1056.

In Herod's *Temple* there were (f) four *Porches*; the meaning is, four *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were unclean by legal pollutions, and strangers. This outmost *Court* for the unclean and strangers, was separated from the *womens Court*, with a stone wall of

of three Cubits high, which wall was adorned with certain pillars of equal distance, bearing this Inscripti^{on} : (g) *Let no stranger enter into the holy place.*

g. Mū δεῖ ἀλ-

The Temple at Jerusalem was thrice built. First, by *λόρουν επ-*
Solomon : Secondly, by *Zorobabel* : Thirdly, by *He. Ιὸς τῷ ἀγίῳ*
rod. The first was built in seven years, *1 King. 6.37.* The second in forty six years : It was begun in the second year of King *Cyrus*, *Ezra 3.8.* It was finished in the (b) ninth year of *Darius Hystaspis*. The years rise thus ;

παρέβαται.

In locum san-

ctum transire

alienigena non

debet. Ioseph.

de bel. Iud.

lib. 6.c. 6.

h. Ioseph. Antiq.

lib. 11. c. 4.

<i>Cyrus reigned</i>	30
<i>Cambyses</i>	082

It was finished in the year 3 Years.

of Darius Hystaspis 090

One year deducted from *Cyrus* his Reign, there remains 46.

Herod's Temple was finished in (i) eight years. It is *i. Ioseph. Antiq.*
 greatly questioned among Divines, of which Temple *lib. 35 cap. viii.*
 that speech of the Jews is to be understood, *John 2.*

20. *Forty and six years was this Temple in building*

Many interpret it of the second Temple, saying, that Herod did only repair that, not build a new : but these disagree among themselves in the computation ; and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the Reign of King

Darius, *Ezra 6. 15.* and *Iosephus* speaketh of Herod's

building a new Temple, plucking down the old. (k) It

seemeth therefore more probable, that the speech is *k. Vide Hospini.*
to be understood of Herod's Temple, which, though it *de Orig. Templ.*

were but eight years in building, yet, at that time,

when this speech was used, it had stood precisely *forty*

six years, (l) for so many years there are precisely

between the eighteenth year of Herod's Reign, (at

which time the Temple began to be built) and the 3147.

l. Vide suppū-

tationem Fun-

cianam. an.

year of Christ his baptism, when it is thought that this was spoken ; all which time the Temple was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

The ancient men are said to weep, when they beheld the second, because the glory thereof was far short of Solomon's, Ez. 3. 12. It was inferiour to Solomon's Temple : First, in respect of the building, because it was lower and meaner. (m) Secondly, in respect of the Vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second Temple, all which were in

*Hospinian ex
Talmudistis, de
Orig. Templ. c. 3*

*n D. Kimchi in
Hagg. 1. 8 Eas
dem scribit.
Rabbi Solomon
ibid.*

the first. First, there was wanting the (n) Ark of God. Secondly, *Urim and Thummim* : God gave no answer by these two, as in former times. Thirdly, *Fire*, which in the second Temple never descended from heaven to consume their burnt offerings, as it did in the first. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed *שכינה* Schecina, the habitation, or dwelling of God, and hereunto the Apostle alludeth, *In him dwelleth the fulness of the Godhead bodily*, Coloss. 2. 9. Bodily : that is, not in Clouds and Ceremonies, as between the *Cherubims*, but essentially. Lastly, the *Holy Ghost* ; namely, enabling them for the gift of Prophecy ; for between Malachy and John the Baptist, there stood up no Prophet, but only they were instructed *per filiam vocis*, which they termed *בְּ קִרְבָּה Kol*, an Echo from heaven ; and this was the reason why those Disciples, Act. 19. 2. said, *We have not so much as heard whether there be an Holy Ghost.*

Here it may be demanded, How that of the Prophet Haggai is true ; *The glory of this last house shall be greater than the first*, Hag. 2. 10. I answer, Herod's Temple which was

was built in the place of this, was of statelier building than Solomon's, and it was of greater glory, because of Christ his Preaching in it.

Herod's Temple was afterwards so set on fire by Titus his soldiery, (o) that it could not be quenched by the industry of man: (p) at the same time the Temple at Delphos, being in chief request among the Heathen people, was utterly overthrown by earth-quakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, that God would put an end both to Jewish Ceremonies, and Heathenish Idolatry; that the Kingdom of his son might be the better established.

Genebrard.
Chron. l. 2. anno
Christi 69.
Theodore. l. 3.
c. 11. Sozemi-
nus, l. 5. c. 19.
20, 21.

C H A P. II.

Their Synagogues, Schools, and Houses
of Prayer.

The word *Synagogue* is from the Greek, συνάγειν to gather together; and it is applyed to all things whereof there may be a collection, as συνάγωσθι γέλασθαι, copia laetis, συνάγωσθι πολέμου; collectio eorum quae sunt ad bellum necessaria. God standeth in Synagoga Deorum, the Assembly of Judges: but Synagogues are commonly taken for houses dedicated to the worship of God, wherein it was lawful to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called, בֵּית הַמִּתְבָּאָה Beth Haenefeth, the House of Assembly. The Temple at Jerusalem was the Cathedral Church; the Synagogues, as petty Parish Churches belonging thereto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land. The *Temple* being then too far distant from those which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* instead of the *Temple*. That they were in *David's* time appeareth; They have burnt all the *Synagogues* of God in the land, *Psal. 74.8.* And *Moses* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act. 15.21.*

a *Sigonius de rep. Hebr. l. 2. cap. 8.*

In *Jerusalem* there were (a) four hundred eighty *Synagogues*, besides the *Temple*; partly for *Jews*, partly for *strangers*: one for *strangers* was called the *Synagogue of the Libertines*, *Act. 6.9.* Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedom, being opposite to the *Ingenui*, those that were free-born; (for many of those *Libertines* became *Proselytes*, and had their (b) *Synagogues*) or whether it were from (c) *Lubar*, signifying an *high-place*; (for as their *Temple*, so their *Synagogues* and *Schools* were built on *hills* and *high-places*) because it is said, *Prov. 1.21.* *Wisdom calleth in high-places*: I leave to the judgment of the Reader.

Out of *Jerusalem*, in other Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat. 4.23.* *Synagogues* in *Damascus*, *Acts 9.2.* *Synagogues* at *Salamis*, *Act. 13.5.* *Synagogues* at *Antiochia*, *Acts 13. 14.* Yea, their tradition is, that (d) Wheresoever ten men of *Israel* were, there ought to be built a *Synagogue*.

d *Maimon. in Tephilla c. 11. Sect. 1.*

e *Buxtorf. de abbreviatur pag. 23.81.174*

Their *Synagogues* had (e) many Inscriptions; over the gate was written that of the *Psal. 118.20.* This is the gate of the Lord, the righteous shall enter into it. In the walls,

walls, these and the like sentences; Remember thy Creator, & enter into the house of the Lord thy God in humility. And prayer without attention is like a body without a soul. And silence is commendable in time of prayer.

As the Courts of the people before the Temple were distinguished by a wall into two rooms, the one for men, the other for women: so in the Synagogues, the women were separated from the men, (f) by a partition of Lattice, or wire-work.

In the Synagogues the Scribes ordinarily taught, but not only they, for Christ himself taught in them, &c. He that gave liberty to preach there, was termed *Excurvator*. The Ruler of the Synagogue. There was also a Minister who gave the book unto the Preacher, and received it again, after the Text had been read. Christ closed the book, and gave it again unto the Minister, Luke 4. 20. This is probably he, whom they called *שְׁלִיחֵץ בָּבָר* Sheliach Tisbur, the Minister or Clerk of the Synagogue.

f Talmud in tract. Sura cap. ult. vi. Buxtorf. Synag. c. 9. p. 240.

Their Schools were different from their Synagogues. Paul having disputed for the space of three months in the Synagogue, because divers believed not, but spake evil of that way, he departed from them, and separated his Disciples, disputing daily in the School of one Tyrannus, Act. 19. 8, 9, 10.

Their School sometimes is called בֵּית Beth, an house, simply, as appeareth by that saying; (g) *Older decim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those 18 matters controverted between the house of Sammai, and the house of Hillel, Elias himself could not decide; that is, between their two Schools. Sometime it is called בֵּית הַמִּדְרָשׁ Beth Hammidrasch, an house of subtle and acute exposition. Here points were

g Drusius de tribus scol. l. 2. c. 10.

In Maimon. Te-
philla, c. 11.
Seft. 14.

* Paraphrast.
Cbal. in hunc
hunc.

were more exactly and punctually discussed, than in the Synagogue, or Temple; whence they held it a profounder place for exposition, than the Temple. To this purpose tend those sayings, (*b*) They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue. And that groweth from Virtue to virtue, Psa. 84.7. * they interpret a kind of promotion, or degree, in removing from their Temple to their School. In their Temple, their Sermons were, as it were, *Ad populum*; in their Schools, *Ad Clerum*.

As they had Synagogues, so likewise Schools, in every City and Province; and these were built also upon hills. There is mention of the hill Moreb, Judg. 7. 1. that is, *the hill of the Teacher*.

The Masters when they taught their Scholars, were said to give: *Give unto the wise, and he will be wiser*, Prov. 9.9.

The Scholars when they learned any thing, were said to receive it: *Hear my Son, and receive my words*, Prov. 4.10. Hence is that of the Apostle: *This is a true saying, and by all means worthy to be received*, 1 Tim. 1.15. that is, learned. The like phrase of speech are in use among the (*i*) Latines.

*i Da, si grave
 non est. Hor. l.2.
 Satyr. 8.
 Sed tamen iste
 Deus qui sit, da
 Tytere nobis
 Virg. Bucol.
 Accipe nunc
 Danaum infi-
 dia! - Virg.
 Eneid l.2.
 k Epiphanius, Tom.
 2. l.3. c. 80.
 l Beza AB. 16.
 13.
 m Philo Inde
 de vita Mosis,
 p. 53^o.*

Whether their *Oratories* or places of prayer called *Proseuchæ*, were different places from their Schools, or Synagogues, I have not yet learned. That some of these were without the City, that proveth nothing, for so might Synagogues and Schools too. Epiphanius treateth of those (*k*) *Oratories*, but there he speaketh not one word to shew the lawfulness of civil busynesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (*l*) *Synagogues*, others (*m*) *Schools*. Of this house of Prayer,

prayer, mention is made, *Act 16. 13.* in which S. Paul lute down and spake unto the woman : which gesture intimateth rather preaching than praying : true, all gesture was in use for prayer ; standing, kneeling, sitting: *Abraham stood before the Lord, Gen. 18.22.* that is, be prayed. *The Publican stood afar off and prayed, Luke 18. 13.* Whence by way of Proverb they say, (*n*) *Sine stationibus non subsisteret mundus* ; Were it not for standing, the World could not stand, *Stephen kneeled, Act 7.60.* David sate before the Lord, and said, *2Sam. 7. 18.* Yet sitting, when the speech is to the people, not to the Lord, implieth preaching, not prayer. It is probable, that as at the gate of the Temple, so at the gate of these Oratories, the poorer sort of people assembled to expect alms : Whence some use the word (*o*) *Prosencha*, to signifie and Hospital.

*n R. Judas. in lib. Musar. vide Drus. pras.
Maiib. 6. 5.*

*o Quae quero
Prosencha! Ju-
ven. Sat. 3
p Caninius de
locis N. Testam.
cap. 5. p. 38.*

The (*p*) Talmudists taxed the peoples negligence in prayer, saying they used three sorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A hasty Amen*, when they said *Amen*, before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleep, dividing the word *A-men*. The first they termed יתומה Jethoma, pupillum. The second כתרעה Cheturah, Surreptitium. The third, קתינה Ketugna, Sedile, quasi in duas partes sectum per oscitantiam,

CHAP. III.

Of the Gates of Jerusalem.

THe gates of the whole circuit of the (*a*) wall about Jerusalem were nine: The Sheep-gate, Neh. *Pentaglot.* 3. 1. This was near the Temple, and thorow it were led

led the Sheep which were to be sacrificed, being washed in the Pool Bethesda near the gate : *The Fish-gate, Nehem. 3.3.* before this *Judas* is thought to have hanged himself. (b) Some think that these two Gates, and likewise the Horse gate, *Nehem. 3.28.* were so called, because they were in manner of three several Market places, and at the one Gate, Sheep, at the other, Fish, and at the third, Horses were sold. The Old gate was so called, because it was supposed to have remained from the time of the Jebusites, and not to have been destroyed by the Assyrians ; it was near Calvary, and without this Gate Christ was crucified. Concerning the other Gates little is spoken.

*c. R. Iuda in L.
Musar. vid
Dru. præterit,
Joan. 9. 12.*

Touching the Gates of the Temple, there were (c) two of principal note, both built by Solomon, the one for those that were new married, the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment ; none entered that gate with their lip uncovered, but such as were excommunicate. Now the Israelites which one the Sabbath days sat between those Gates said unto the new married : *He, whose Name dwelleth in this house, glad thee with children.* Unto the mourner, *He, which dwelleth in this house, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this house, move thy heart to barken to the words of thy fellows.*

Among the Jews, the gates were places of chiefest strength, so that they being taken or defended, the whole City was taken, or defended : and they were chief places of jurisdiction, for in them Judges were wont to sit, and to decide controversies. Hence proceeded

proceeded those phrases : *The gates of Hell shall not prevail against thee, &c.* And, *Thy seed shall possess the gates of his Enemies.*

CHAP. IV.

Of their Groves, and high Places.

THe ancient *Heathens* did not only not build Temples, (a) but they held it utterly unlawful so to do. The reason of this might be, because they thought no Temple spacious enough for the *Sun*, which was their chief God. Hence came that saying, (b) *Mundus universus est Templum Solis* ; *The whole world is a Temple for the Sun.* Moreover, they thought it unfit to straiten, and confine the supposed infiniteness of their fancied *Deities* within walls ; and therefore when after-times had brought in the use of Temples, yet their *God Terminus*, and divers others of their *Gods* were worshipped in Temples open roofed, which were therefore called *vtaudæg*. This I take to be the reason why they made choice of Hills and Mountains, as the convenientest places for their Idols. These consecrated Hills, are those high places which the scripture so often forbids. Afterwards, as the number of their *Gods* increased ; so the number of their consecrated hills was multiplied, from which their *Gods* and *Goddeses* took their names ; as *Mercurius Cylleñius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie these holy hills, the places of their idolatrous worship, they beset them with trees, and hence came the consecration of Groves, and Woods, from which their Idols many times were.

a Hospit. de Ori Temp.

pag. 1.

b Alex. ab Alex.

lib. 2. cap. 2..

c Populas Alci-
de gratissima,
vitis Iaccha.
Formosa myr-
tus Veneri, sua
Laurea Phabo
Virg. Eclog. 7.
d Plin. Nat.
Hist. l. 16. c 44.
e Maximus Ty-
rius, Ser. 38.
fol. 225. edit.
Steph.

named. (c) At last some choice and sele^t Trees began to be consecrated. (d) Those French Magi, termed Dryade, worshipped the Oak, in Greek termed Δρῦς, and thence had their names. The Etrurians worshipped an Holm-tree; and (e) amongst the Celtae, a tall Oak was the very Idol or Image of Jupiter.

Among the Israelites, the Idolatry began under the Judges, Othniel and Ehud, Judg. 3. 7. and at the last it became so common in Israel, that they had peculiar Priests, whom they termed Prophets of the Grove, 1 King 18. 19. and Idols of the Grove; that is, peculiar Idols, unto whom their Groves were consecrated, 2 King. 21. 7. 2 Chron. 15. 16. As Christians in the consecration of their Churches, make special choice of some peculiar Saints, by whose name they call them, as Saint Peter's Church, S. Paul's, S. Andrews, &c. So they consecrated their Groves unto particular Idols; whence in prophane Authors we read of Diana, Nemorensis, Diana Arduenna, Albunea Dea; all receiving their names from the Groves in which they were worshipped: yea, the Idol it self is sometimes called by the name of a Grove: Josiah brought out the Grove from the House of the Lord, 2 King. 23. 6. It is probable, that in this Idol was pourtrainted the form and similitude of a Grove, and thence it was called a Grove, as those silver similitudes of Diana's Temple made by Demetrius, were termed Temples of Diana, Acts 19. 24.

C H A P. V.

The Cities of Refuge.

These places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*: because God allowed safety only to those, who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the offender to fly; at first, unto the Altar for refuge, as is implied by that text of Scripture, *If any man come presumptuously unto his Neighbour, to slay him with guile, thou shalt take him from mine Altar*, Exod. 21. 14. Yea, we may conjecture this custome of refuge to have continued in force always, by the practice of *Joab*, 1 King. 2. 28. Notwithstanding, lest the Altar might be too far distant from the place where the fact might be committed, it is probable that therefore God ordained certain *Asyla*, or *Cities of Refuge*, which for the same reason are thought to have been (a) equally distant one from the other in *Canaan*: The Cities were in number six; *Bezer* of the *Reubenites* Country, *Ramoth* of *Gilead*, in the *Gadites*, and *Golan* in *Bashan*, of the *Manassites*: these three Moses separated beyond *Jordan*, Deut. 4. 41. 43. The other three, appointed by *Joshua* in the Land of *Canaan*, were *Cades* in *Galilee* in Mount *Naphthali*; *Schechem* in *Ephraim*, and *Kirathbarba* (which is *Heoron*) in the Mountain of *Judah*, Josh. 20. 7. There are other Cities

a Rab. Salom.
Iarchi. Deut. 419

of

of like nature; God promised the *Israelites*, upon condition of their obedience, after their Coasts were enlarged; but it seemeth that disobedience hindred the accomplishment thereof, for the Scripture mentioneth not the fulfilling of it.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, Deut. 9. 3. That the *Senate*, or *Magistrate* in *Israel*, were bound to prepare the ways to the *Cities of Refuge*, and (b) to make them fit, and broad, and to remove out of them all stumbling-blocks and obstacles: and they suffered not any Hill or Dale to be in the way, nor water-streams, but they made a Bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than two and thirty Cubits, and at the partitions of the ways, they set up in writing, *Refuge*, *Refuge*: that the man-slayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year the *Magistrates* sent messengers to prepare the ways.

Furthermore it was provided, that two or three wise men should be employed, to perswade the *Avenger of blood*, if haply he did pursue the man-slayer on the way, that he should offer no violence, until the Cause were heard and examined. The manner of examination was thus; The *Consistory* or *Bench of Justices*, who lived in that quarter where the murder was committed, (c) placed; the party being brought back from the *City of Refuge*, in the Court, or *Judgment-Hall*, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the Fact were found casual, then did they safe-

b Maimon in
Roisach, cap. 8.
seq. 5.

c Paul, Ep. 2:
Num. 35. 6.

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty; not only within the walls of the City, but within certain Territories and bounds of the City, being confined to such and such limits, until the death of the *High Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josb. 20. 6.* By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *avenger of blood*. (d) The *Areopogite* had a proceeding against a *Masius in mans slaughter* not much unlike, punishing the of. *Jos. c. 20.* tender *anavastiquo*, with a *years banishment*: Why the time of this exilement was limited to the death of the *High Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *High priest's life*, (e) because the offence did most directly strike against him, as being amongst men, *exxyo*, *Ac princeps scanditatis, The chief God on earth.*

e *Masius ibid.*

THE



THE
THIRD BOOK
TREATETH OF
DAIES and TIMES.

CHAP. I.

Days, Hours, Weeks, and Years.

Before we treat of their Feasts, it will be needful, by way of Preface, to understand somewhat concerning the divisions of their *Days, Hours, Weeks, &c.*

Their Day was two-fold; *Natural*, containing *day* and *night*, and consisting of 24 hours; or *Artificial*, beginning at *Sun-rising* and ending at *Sun-set*. Of this is that, *Are there not twelve hours in the day?* *John 11. 9.*

The *Natural day* was again two-fold: *Civil*, a *working-day*, which was destined for civil businesses and works: this began at *Sun-rising*, and held till the next *Sun-rising*, *Mat. 28. 1.* or *Sacred*, a Festival or *Holy-day*, destined for holy exercises: this began at *Sun-set*, and continued till the next *Sun-set*.

Their

Their night was divided into four *quarters*, or greater hours, termed four *Watches*, each *Watch* containing three lesser hours. The first they called *Caput vigiliarum*, the beginning of the watches, Lam. 2.19. the second was the middle watch, Judg. 7.19. not so termed, because there were only three *watches*, as (a) Drusius would perswade, but because it dured ^a Drus. Judic. till midnight. The third watch, began at midnight, and ^{7. 19.} held till three of the clock in the morning. If he come in the second, or third watch, Luk. 12.38. The last, called the *morning watch*, Exod. 14.24. began at three of the clock, and ended at six in the morning. In the fourth watch of the night, Jesus went out unto them, Mat. 14.25. These *Watches* also were called by other names, according to that part of the night which closed each watch. The first was termed *the even*. The second, *visoritur*, *Midnight*. The third *analogus-vix*, *Cock-crowing*. The fourth *τρωτι*, *the Dawning*. Ye know not when the Master of the house will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning, Mark 13.35.

The day was likewise divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, Mat. 20. The first quarter began at six of the clock in the morning, and held till nine. The second quarter ended at twelve of the clock. The third quarter at three in the after-noon. The fourth quarter at six of the night. The first quarter was called the third hour, vers. 3. The second quarter, the sixth hour, vers 5. The third quarter, the ninth hour, vers. 5. The last quarter, the eleventh hour, vers 6.

Where note, that the three first quarters had their names from the hour of the day, which closed the quarter (for they began their count of their lesser hours, from six a clock in the morning, and our 6,

*Erat autem primus ternarius à prima usq; ad tertiam, & dicebatur prima hora, secundus erat à tercia, usq; ad sextam twelfth hour, to intimate unto us, that though God in his mercy accept labouurers into his Vineyard eleven hours of the day, yet he seldom calleth any of the usq; ad nonam, & dicebatur sexta; quartus à nona usq; ad ultimam quae erat duodecima, & dicebatur nona. Refellit hanc opinionem Tole-
rus, receptam licet à multis recentioribus ipse ait) quoni-
am de undecima cujas meminit parabola, alium apud hos silen-
tium. Jure va-
palant à te, To-
letere, qui exclu-
dunt undeci-
mam constanter tamen affer-
da est contra te quadripartita diei divisio, in hoc porissimum illorum error consistit, quod horam primam faciunt, non in-
veniunt; horam undecimam in-
veniunt exclu-
dunt tamen, ni-
hil à mente Evangelistarum magis alienum, quam ut à regione verteretur hora prima dici, que in illorum scriptis sonat quartam noctis vigiliam. Vid. Toletr. in Joan. cap. 19. Annot. 8.*

Some Expositors finding mention of the dawning of the day, in this Parable, verf. 1. (b) They reckon the 4 quarters of the day after this manner. *Horæ prima, Horæ tercia, Horæ sexta, Horæ nona.* Where first they err, in taking the *dawning* of the day for the *first hour* of the day; for *near* the dawning, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parable?

By this division of the day into these four *quarters*, or *greater hours*, the *Evangelists* are reconciled touching our Saviour's Passion. He was crucified at the third hour, *Mark 15. 25.* *S.* *John* intimateth his examination before *Pilat*, to have been *Horæ quasi sexta*, about the *sixth hour*, *John 19. 14.* In the first place, understand by his crucifying, not his hanging on the *Cross*, which was not till the *sixth hour*, *Luk 23. 44.* nor his *expiration*, which was not till the *ninth hour*, *Mar. 15. 34.* but his examination under *Pilate*, at which time the people cried out, *Crucifie him, Crucifie him;* and then the third and sixth hour will easily be re-

conciled

conciled, for these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

Lastly, This sheweth that the hours among the Jews were of two sorts ; some lesser, of which the day contained twelve : others greater, of which the day contained four, as hath been above shewn : the lesser are termed *hours of the day*, *Are there not twelve hours of the day ? John 11.9.* The greater, some term *hours of the Temple*, or *hours of prayer*. Peter and John went up into the Temple, at the *ninth hour of prayer*, *Acts 3. 1.* But in truth there are but three hours of prayer, the *third*, the *sixth*, and the *ninth*. (o) The *third* instituted by *Abraham*, the *sixth* by *Iсаac*, and the *ninth* by *Jacob*. The *third hour* the *Holy Ghost* descend-ed upon the *Apostles*, *Acts 2.15.* About the *sixth* Peter went up to the house-top to pray, *Acts 10.9.* At the *ninth*, Peter and John went into the Temple, *Acts 3.1.*

From these greater hours of the day and night, the *Canonical hours*, in use in the *Roman Church*, had their beginning ; each *Canonical hour* containeth three lesser hours, so that in the whole night and day there are eight *Canonical hours*. At six of the clock in the evening began the first, and that is termed *Horae vespertina* ; or *vespertinum* simply, (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completo-rium*, their *Completry*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The *Canonical hours* for their day-service were named, *Hora prima, tertia, sexta, nona*. Their first hour began from six of the clock in the morning, and held till nine : the third from nine till twelve,

^c Drusius in
præterit *Act. 3.*
1. Monuisse
ultravires ho-
ras precationis
in die apud Ju-
daos, clare re-
statur David
Kimchi.

Vide Bellarm:
de bonis oper. in
part. 1. cap. 10.

the sixth from twelve till three, the ninth from three till six at night.

The Dial in use among the ancient Jews, differed from that in use among us: theirs were a kind of stairs; the time of the day was distinguished, *not by lines, but by steps, or degrees;* the shade of the Sun every half hour moved forward to a new degree. In the Dial of *Abaz*, the *Sun* went back *nibyo Magnoloch*, *degrees, or steps, not lines,* *Isai. 38.8.*

Their weeks were two-fold; the one was *ordinary* consisting of *seven daises*, the other *extraordinary and Propbetalical*, consisting of *seven years*. *Dan. 9.24.* The first is termed *Hebdomas diaria*, *a week of daises*; the second, *Hebdomas annalis*, *a week of years.*

The Hebrews at first measured their moneths according to the course of the *sun*, whence they are called *Menses solares*; and then every moneth consisted of thirty daises. The waters prevailed from the seventeenth day of the second moneth, *Gen. 17.13.* unto the seventh day of the seven moneth, *Gen. 8.4.* that is, full five moneths. If we will number the daises, they were an hundred and fifty, *Gen. 7.24.* Whereby it appeareth, that every moneth contained full thirty daises. After the *Israelites* departure out of *Egypt*, then they measured their moneths by the course of the Moon; they are termed *Menses Lunares*: they contained either thirty daises, and then they were called *Menses pleni, full moneths*: or twenty nine daises, and then they were called *Menses cravi, Deficient Moneths.*

The *Sun* exceedeth the *Moon* in her course eleven daises, (c) hence every third or second year, one month was inserted. Now because the twelfth moneth in the *Hebrew Kalender* was called *Adar*, hence when a month was inserted, the last was called *Ve-adar*, the second *Adar*.

^a Vide *Kalendarium Hebraicum Mense Iunii pag. 62.*

- Before

Before their captivity in Babylon, they counted their moneths without any name, according to the number. The First, Second, Third moneth, &c. After their return from Babylon, they called them by these names :

1. <i>Nisan</i> ; it was also called אַבִיב <i>Abib</i> , which signifieth an ear of Corn. in this month Barley began to be eared.	1 { March. 2 April.
2. <i>Iyar</i> , it was also called יָיָר which signifieth beauty : then the Trees began to be beautified with Buds and Blosloms.	2 { April. 3 May.
3. <i>Sivan</i> .	3 { May. 4 June.
4. <i>Thamuz</i> .	4 { June. 5 July.
5. <i>Ab</i> .	5 { July. 6 August.
6. <i>Elul</i> .	6 { August. 7 September.
7. <i>Tisri</i> , otherwise called <i>Ethanim</i> .	7 { September. 8 October.
8. <i>Marchesvan</i> , it was cal- led <i>Bull</i> .	8 { October. 9 November.
9. <i>Chislev</i> .	9 { November. 10 December.
10. <i>Tebeth</i> .	10 { December. 11 January.
11. <i>Shebeth</i> .	11 { January. 12 February.
12. <i>Adar</i> .	12 { February. Ut-adar.

They answered to part of

Ἐργάζοιτε στήριξίν μη
νον Μαρτίου
τοῦ λεγούμενού
Μαρσούριν
ἢ τοῦ Εβραϊ-
κοῦ, ἐπειδὴ
Ἀργυρίου

Before their coming out of *Egypt*, they began their year in the moneth of *Tisri*, and thus they continued it always after, for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of *Egypt*, they began their year in the moneth *Nisan*, and so continued it for the computation of their greatest Feasts.

τριεταῖς δὲ περὶ οὐαὶς τοῦ Νισάν, ὃς οὐαὶς θεοῖς, κύρια πρῶτος
ἐπὶ ταῖς ἱεραῖς δέσμον. *Joseph. Antiq. I. 1. c. 4.* Mendes ponit ut μαρσούριν πρ., μεγχασσαν
qui mensis erat olim secundus apud Hebreos, sicut & *Dius* apud Macedones.

C H A P. I I.

Of their Feasts.

a αἴρων
אַלְמֹנֶת
Iter facere, sig-
nificat viati-
cum.
בְּהִשְׁבָּד
Convivium,
comparatio dici-
tur à potendo
sive bibendo,
ut Græc
ōpum̄bōtōv,
ab altera ejus
parte.
כִּי, Festum,
celebris salem-
nitas à radice
גַּת, Festum
celebravit.
דְּχִרְסָוּתָם.
1 Cor. 11. Hoc
autem præcipio

Before we descend to their particular *Feasts*; First we will see their manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (a) *Arucoth*, which word signifieth properly, such fare as Travellers and Way-faring men use on their journeys. The word is used, *Jer. 40.5.* So the chief Steward gave him viuals, and a reward, and let him go. Likewise, *Pro. 15.17.* Better is a dinner of green herbs whers love is. The extraordinary and more liberal kind of entertainment, by way of Feasting, was commonly called (b) *Mischte*, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (c) *Chag*. From this custom of having a feast at the end of their Sacrifices, the Christians of the Primitive Church instituted their *Love-feasts* to (d) succeed the *Lords supper*: In both these greater and more solemn Feasts,

Feasts, there were some Ceremonies used by them, as preparatory to the Feast, others in their giving thanks, others in their gesture at Table.

The Ceremonies preparatory were principally these three : 1. Salutations. 2. Washing the feet of the guests. 3. Pouring Oyl on them.

Their Salutations were testified either by words, or some humble gesture of the body. By words, and then these were the usual forms : *The Lord be with you* : or *The Lord bless you*, Ruth. 2. 4. From the last of these, blessing is often taken in Scripture for saluting. If thou meet any, (e) bless him not, or if any bless thee, answer him not again, saith Elisha to Gehazi, 2 King.

e Tertul. lib. 6.
advers. Marion.

4.29. The sense is, as our English renders it, *Salute him not*. Sometimes they said, *Peace be unto thee*; *peace be upon thee*, *Go in peace*, and such like : When ye come into an house salute the same ; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you, Matth. 10. 12, 13. By gesture ; their salutations were signified sometimes by prostrating the whole body ; sometimes by kissing the feet, Luke 7. 38. commonly by an (f) ordinary kiss. Moses went out to meet his father-in-law, and did obeyance, and kissed him, Exod. 18. 7. Moreover, Joseph kissed all his Brethren, and wept upon them, Gen. 45. 15. This Saint Paul calleth an holy kiss, 1 Cor. 16. 20. S. Peter, a kiss of charity, 1 Pet. 5. 14. (g) Tertullian calleth it *Osculum pacis*, *A kiss of peace*. These were kisses which

f Xenophon. de
institut. Cyr. lib.
1. pag. 17. Italib.

5. pag. 113.

g Tertul. de
orat. cap. 14.

h Vide Drusium
ad difficiliora
loca, Exod. c. 12.
וְיִשְׁעָה

i יְקַרְבָּנָה Ne-
shikoth pharu-
kim, Oscula
propinquorum.

k נְשִׁקָּה נְשִׁקָּה

l נְשִׁקָּה pari-
separatio, Oscula se-
parationis.

m נְשִׁקָּה נְשִׁקָּה

n נְשִׁקָּה gedola,
Oscula magnia
tudinis.

a Cato might give, and a Vestal receive : Of this sort the Jews had (h) three kinds ; (i) *A kiss of salutation*, which hath been specified by some of those former instances. (k) *A kiss of valediction* : Wherefore hast thou not suffered me to kiss my sons and my daughters, Gen. 31. 28. (l) *A kiss of homage* ; the word significeth

nifieth a *kiss* of state or dignity, but it was to testifie their *homage*, and acknowledgment of their Kings Soveraignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul's* head, and *kissed* him, 1 Sam. 10. 1. And unto this they refer that in the second Psalm, *Kiss the son, least he be angry*. These *salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore quoted examples.

*i. Loto pedum
ante discubitum
non solum Ju-
dais, sed &
gentibus ipsis
erat usitata. Lo-
cus hic rurassef,
hic occumbe,
ferre aquam pe-
ditus Plantus.
Pers.*

The second Ceremony preparatory was (i) *washing* their feet. And the man brought the men into *Joseph's* house, and gave them water, and they did *wash* their feet, Gen. 43. 34. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples* feet, Job. 13. 5. And *Abigail*, when *David* took her to wife, said Behold, let thine hand-maid be a servant to *wash the feet* of the servants of my Lord, 1 Sam. 25. 41. For this purpose they had certain Vessels in readiness for such imployments: that which our *Saviour* used, we translate a *Basin*, John 13. 5. He poured out water into a *Basin*. The word *υάσις* there used signifieth in general a *Washpot*, and is there used for that which in strict propriety of speeches, the *Grecians* termed *πατερίτερον*, (i) A *Washpot* for our feet: Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbable (k) thought that those Water-pots were

tioned, John 2.6. There were set there six Water-pots of stone, after the manner of the purifying of the Jews. By purifying there, understand this complementary washing of which we treat : Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by Scribes and Pharisees, and the washing of their feet, before and after meal, (for our Saviour washed his Disciples feet after supper) which second washing, the Hebrews say it was in use only at the Passover, there must needs be use of grate store of water in their greater Feasts ; and therefore no marvel, if many and capacious vessels stood in readiness. Farther, we are to note, that as the office was servile and base, so the vessel : which observation giveth light to that, Psal. 60. 8. Moab is my wash pot ; that is, the Moabites shall be basely subject unto me, as the pot in which I wash my feet.

The third Ceremony preparatory, was pouring out of oyl. A woman in the City brought an Alabaster box of oyntment, and stood at his feet behind him weeping, and begun to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment, Luk. 7.37,38. It was also poured upon the head, whence in the same place, Christ challengeth the Pbarisee which entertained him, Mine head with oyl thou didst not anoint, vers. 46. Psal. 23. 5. Thou anointest mine head with oyl.

After these ceremonies of preparation had been performed, than they proceeded to giving thanks. The Master of the house sitting down together with his Guests, took a cup full of wine in his right hand, and therewith began his consecration, after this manner;

כָּרְךָ אֲחַת
אֱלֹהִים
כָּרְךָ הָעֲדָלָם
כִּירָא פָּרוּ
הַגָּנָן

Benedictus sis-
tu Domine De-
us noster rex
mundi, qui cre-
as fructum
vitis.

ברכת היין

בְּדָקֵח
הַחֲמָם
Benedictionem
panis Dnsius
in N. T. part.
altera p. 78.
הַבְּצָבֵן

o Non tam ex-
nam cenant
quam discipli-
nam Tertul.
Apolog. c. 39.

(l) Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine. Having said thus, he first lightly tasted of the Wine, and from him it pass'd round the Table. This grace of thanksgiving, they call (m) *Bircath haiain*, the blessing of the cup. With this Christ himself seemeth to have begun his supper; *He took the cup and gave thanks, and said, Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the Vine, until the Kingdom of God shall come*, Luk. 22. 17, 18. After the blessing of the cup, the Master of the house took the bread, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he consecrated it, with these words; *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth*. This consecration of bread they termed, (n) *Bircath halechem*. After the consecration, he brake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed * *Habotseong*, (i. the breaker:) the bread being broken, he distributed to every one that sat at the table a morsel, which being done, than they began to feed upon the other dishes that were provided. This Rite of blessing both the Cup and the Bread, they observed only in their solemn Festivals; otherwise they consecrated the Bread alone, and not the Cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their Christian (o) love feasts. Of the first sort, was that Parable proposed by our blessed Saviour at a Feast, Luk. 14. 7. Of the second, was Sampson's Riddle, which he proposed unto his Companions, Indg.

Judg. 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the Master of the house himself, or by some guest, if there were any of better note at the table: He taking a cup of Wine in both his hands, began thus: *Let us bless him who hath fed us with his own, and of whose goodness we live:* Then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live,* This grace they called

(p) *Bireath Hamazon.* (q) And this is thought to be the Cup wherewith Christ after Supper commended the Mystery of his Blood to his Disciples: After this he which began the Thanksgiving proceededeth, *Blessed be he, and blessed be his name, &c.* annexing a longer prayer, in which he gave thanks: First, for their present food. Secondly, for their deliverance from the Egyptian servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of Moses. Then he prayed, that God would have mercy: 1. On his people *Israel.* 2. On his own City *Jerusalem.* 3. On *Sion* the Tabernacle of his Glory. 4. On the Kingdom of the House of *David* his Anointed. 5. That he would send *Elias* the Prophet. Lastly, That he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

This prayer being ended, then all the Guests which sat at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him: The young Lions do want and suffer hunger, but I beseech you that seek the Lord want no good thing.* Afterward, he which began the thanksgiving, blessing the cup in the same form of words as he used at the first

ברוך
המוּנִים
Vid. P. Fag.
in præc. Hebr.

sitting down saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine:* and therewith he drank a little of the Wine, and so the cup passed round the table. Thus they began and ended their Feast, with the blessing of a cup: this cup they termed *הַכֶּסֶף כָּל בְּרִית* *Cos billel, Poculum iuris,* *A cup of thanksgiving;* and both these cups are mentioned by Saint Luke; and, which is worth our observation, the word of *Consecration* whereby it was instituted, as part of the Blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung (s) Hymns and Psalms, which also was practised by our blessed Saviour, *Mark. 14. 26.* So that howsoever he used not any superstitions either then practised, or since added by after *Jewes,* (as the drinking of (t) four cups of wine, (u) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read * *P. Fagius* his Comment on *Duet. 8. 10.* From whom I have borrowed a great part of what herein I have delivered.

If any shall here object, that I seem to make the *blessed Sacrament* of our Lords Body and Blood, a *Jewish Ceremony;* I antwer, no: For as a kind of initiatory purification by water, was used before by the *Jewes* of old, and no *Proselite* was admitted into the *Church* of the *Jewes*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens.* Thus, neither was breaking the bread *Sacramental* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it; This is

*Scalig. de e-
mend. Temp.
lib. 6. p. 273.*

** Moses Kotzen-
sis fol. 118.
col. 1.
u Sebastian
Munster. Mat.
26.*

** It. praec.
Hebr. per. Fa-
gum editas.*

is my body. This cup is the New Testament in my blood, &c. Luke 22. 19. The Jews could not say, The cup of blessing which we bless, is it not the Communion of the Blood of Christ? 1 Corinthians 10. 16.

The last thing considerable in their Feasts, is their gesture. In the days of our Saviour it is (*y*) apparent, ^{y Voces quibus usi sunt Evan-}
^{getis & sonant accubitum non seßionem, aya-}
^{nit Iesu, Luk.}
^{22 & evan-}
^{geliis, Mat.}
^{26. Ka-}
^{laois, Luc.}
^{9. Mat.}
^{14. Mat.}
^{14.}

that the gesture of the Jews was such as the Romans used. The table thing placed in the middest, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes four, seldom or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behind the second's back: in like manner the third or fourth did lye, each resting his head in the others bosom. Thus John leaned on Jesus bosom, John 13. 23. This first is an argument of special love towards him whom the Master of the house shall take into his own bosome, John, he was the beloved Disciple. Secondly, an argument of parity, amongst others, resting in one anothers bosom. Many shall come from the East and West; and shall sit down with Abraham, and Isaac, and Jacob, Mat. 8. 11. And where shall they sit? In Abraham's bosom, Luke 16. 22. that is, they shall all sit at the same table, be partakers of the same glory. Thus Christ, he was in the bosom of his Father, John 1. 18, that is, in the Apostles phrase, He thought it no robbery to be equal with his Father. Their tables were perfectly circular, or round, whence their

^a *Discubitus, eis in radix est circumvit, Ambivit.* their manner of sitting was termed (z) *Mesibah*, a *sitting round*; and their phrase of inviting their guests to sit down, was, *Sit round*: We will not sit round until he come hither, *1 Sam. 16. 11.* Again, Thy children shall be as Olive-plants *round* about thy table, *Psal. 128. 3.* This custom of lying along upon a *bed*, when they took their meat, was also in use in *Ezekiel's time*; Thou satest upon a stately *bed*, and a table prepared before it, *Ezek. 23. 41.* (a) And whether this were the custome of the ancient *Hebrews*, I leave to be discussed by others. But unto this also doth *Amos* allude; They laid themselves down upon cloaths laid to pledge by every Altar, *Amos 2. 8.* that

^b *Veraissimus mos erat, super lanatis peltibus discubuisse. Qui poterat pelleas raddere d' uer erat.* *Ovid.* garments taken to pledge they use in stead of beds, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implieith this custom of lying at the Table, to have been very ancient. The plucking off their shooes seemeth to have been generally received, when they were in *Egypt*; for this cause is it that they had a strict charge in eating the *Passover*, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds on which they lay. Here, seeing the rule of observing the *Passover* requireth, that it should be eaten with their shooes on their feet, which argueth rather standing than lying upon a bed: it may be demanded, Whether *Christ* transgressed not against the first Institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus; and, in my mind, fully: (c) We must know, saith he, that *Exod. 12.* it was commanded, after what manner they, ready to depart out of *Egypt*, should eat the *Passover* at that time; for the necessity

^c *Tremel. in Mat. 26. 20.*

necessity of that time so required, namely, an hasty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paschal* should be renewed every year, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joyn't consent, that the Commandment of *sprinkling the door-posts with blood*, of *having on their shooes*, of *girding their loyns*, of *taking staves in their hands*, and *eating the Lamb in hasty*; did not extend itself to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: (d) Yea, it was an ancient tradition amongst them, that when they did in after-times eat the *Passover*, they would sit down, or lean upon a bed, as our Saviour and his Disciples did, in token of their deliverance obtained.

^d Talmuds
tract. de Pas-
chate vid. Tie-
mel. loco superi-
us citato.

The parties that gave entertainment at their *Feasts* were two; 1. (e) The *Master of the house*. 2. The *Master of the Feast*; they differed thus: The *Master of the house* was termed בָּאֵל הַבָּהֶת, Baal habeth, πατέρ οἰκοῦντος, ^e Vid Casaubon exireit. p 278. *Pater familias*. The *Master of the Feast* was termed בָּאֵל מִשְׁכְּתָה, Baal mischte, ἀξιετελέως, ^f Vid Casaubon Triclinii Praef-
eius. The *Master of the Feast* was the cheif servant, attending the *Master of the house* in time of the *Feast*. Others add a (g) third sort, whom they would have to be *Præfedi morum*, in Greek they were termed μάτια. Their Office was thought to have been the inspection of the Guests, that none should disorder themselves by drinking too much; whence they were called ἄσπαρτοι, the eyes of the *Feast*. Such kind of Officers were in use in *Ahasueros* his Court, *Esth.* 1. 8. and likewise among the (h) *Athenians*; but whether any such belonged unto the *Jews* is justly doubted.

^f Gaudentius
Brixianus, vid.
Casaubon; Ibid.

^g Athenaeus,
l. 10.

The

The ancient Jews, they were both Hospital, ready to entertain, and also liberal in their entertainment: Their Hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that Proverbial speech concerning the entertainment of a friend: (i) That

*חַדְרָה Hospes
חַדְרָה Onus
בְּרוֹתָה Profusa
בָּרוֹתָה Burden.
Synag. cap. 32
p. 493.
k Maria erat
veteribus in
convictis ut
eldas mitt-
tente a sentibus
amicis. The-
ophrastus cap.
xxxix p. 15
moxias.
Idem
testatur Plut.
in Agesilatu.
διανεμει με-
τας τοις φί-
λοις οφει
τερημένω.
Eundem morem
Judeis in usu
fuisse testantur
sacra litera
Nehem. 8. 10
παρειάτες
μετας.*

the first day he is Oreach, a guest: the second Toreach, a burden: the third Barach, a runnagate. Their liberality appeared by remembraing the poor at their Feasts, by sending them portions. Send portions unto them for whom nothing is prepared, Neh. 8. 10. (k) This was afterwards practised by Heathens, who in their solemn Feasts did not onely entertain their Guests for the present, but did also allow them certain junks to carry away with them. These they termed *παρειάτες*: and likewise, unto their friends who were absent they sent portions, which they termed *μετας*. This observation giveth light to that Canon in the Laodicean Counsel, which forbiddeth the Christians in their love feasts, *μετανόησιν*, to send portions, the reason of which prohibition, I conceive to be three-fold. First, that Christians might not symbolize with Heathen people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day; that is, as we count, about Noon. Kill meat and make ready, for the men shall eat with me at Noon,
Gen.

Gen 43. 16. Peter went up upon the house to pray about the sixth hour : than waxed he an hungered, and would have eaten, but whiles they made something ready, he fell into a trance, *Acts 10. 9, 10.*

Moreover we may here note the difference between those *three cups* mentioned in Scripture, ποτήρια της ουγκαλίας, *1 Cor. 10. 19.* The *cup of blessing*, and this is applied to thole several cups used in their solemn Feasts, because of those blessings or thanksgiving annexed. Secondly, ποτήριον τῆς μαργαρίτης, *Jer. 16. 7.* The *cup of consolation*; this was so called, because it was sent by special friends in time of mourning, as intending by this drinking to put away sorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, *Psal. 116. 13.* The *cup of salvation*: this was used commonly after their *Peace-offerings*, which were vowed in way of thankfulness for benfits obtained. Whence the *Seventy Elders* commonly translate a *Peace-offering*, σωτηρία, *A sacrifice of salvation, or salvation it self.*

CHAP. III.

Of their Sabbath.

THe word Σάββαθος Schabbath, from whence our English word Sabbath is derived, signifieth Rest, and is applied to all solemn Festivals. They polluted my Sabbaths, *Ezek. 20. 21.* that is, my Feasts. Sometimes it is applyed to the whole week. *Jejuno bis in Sabbatho, I fast twice in the week.* Sometimes, and that most frequently, it is used for that 7th day which God had set apart for his own service. This last was holy, either by a simple holiness which belonged

to it, as was the seventh day ; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called, *Sabbatum magnum, a great Sabbath, John 19.36*. For on that *Sabbath day* of which S. John speaketh, the *Feast of the Passover* hapned that year.

The week days are termed by the Hebrew. חֲלִילִים Cholim, prophane days ; by the Greek ἥμεραι, working days : but when they speak of them altogether, τὸ μέσον τῶν σαββάτων, the space of time between the two Sabbaths.

(a) This was the time upon which the Gentiles desired to hear Paul Act. 13.42. In respect of the different degrees of holiness on days, the *sabbath-day* is not unsitely compared to a *Queen*, or rather to those whom thy termed *Primary wives* ; other *Feast days* to *Concubines*, or *half wives* ; *working-days*, to *hand maids*.

The *Sabbaths* began at (b) six a clock the night before : this the Grecians called πρωτοσεύαστης the Hebrew * *Biath haschabbath*, the enterance of the Sabbath.

The preparation to the Sabbath begun at (c) three of the clock in the afternoon ; the Hebrews called this מָרֵב הַשְׁמֹר Gnereb haschabbath, the Sabbath eve. By the ancient Fathers it was called (d) *cena pura* ; the phrase is borrowed from Pagans, whose Religion taught them in their Sacrifices to certain of their Gods and Goddesses, to prepare themselves by a strict kind of holiness ; at which time of their preparation they did pertake of a certain Supper, which as it consisted of choice meats, such as those Heathens deemed more holy than others : so it was eat with the observation of *Holy Rites* and *Ceremonies* : Hence they themselves were said at this time of their preparation to be in *In callo*, and their preparatory Supper termed, *Cena pura*. Thus we see the reason why the

a Scalig. de e-
mend. Temp. I.
6 p. 261. Item
Beza in hunc
locum.

b Scalig. de e-
mend. Temp. I.
6 p. 269.

* בְּאַת הַשְׁמֹר

c Joseph. Antiq.
I. 16. c. 10.

d In ritibus
Paganorum.
cena pura ap-
pellatur ;
cena illis
apponi solita,
qui in callo
erant, quod
Graci dicunt
ayravetiv, vel
tegryveteiv.
Isaac Casa-
bei, Exercit.
16. p. 662.

the Fathers called the *Sabbath-eve, Cenam parva*. By the Evangelists it was called *megorev, A preparation,* *Mark 15.42.* For distinction sake, we may call that fore-time of the day *metzorev, A fore-preparation.* For the whole day was a kind of preparation, as will appear by the particulars then forbidden. First on this day they might go no more than three *Parfa's*; now a *Parfa* contained so much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in Judgment upon life and death, as is shewn in the Chapter of Translation of Feasts. (f) Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *Shoomakers, Taylors, and Scribes*; the two former for repairing of apparel, the other for fitting themselves by study to expound the Law the next day, and these were permitted but half the preparation time to work.

^f Casarion.
Exercit. 16.
p. 477. ex Mich-
tot. Kimchi.

The best and wealthiest of them, (g) even those that had many servants, did with their own hands further the *preparation*; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

^g Buxtorf. Sy-
nagog. Jud. cap.
10. ex Talmud.

In old (h) time they proclaimed the *Preparation* with noise of Trumpets, or Horns; but now the modern Jews proclaim it by the *Sexton*, or some under Officer of the Church, whom they call *לִיחַזְבָּר Scheliach tsibbur*, *The Messenger of the Congregation.*

^h Buxtorf. Sy-
nagog. Indiaic.
ibid.

Concerning the sanctification of the *Sabbath* day it self, in corrupter times some things the Jews added over and above that which God commanded. In other things they took liberty were God granted none. In the first they were *superstitious*, in the second *sacrilegious*.

They took liberty; There were two thousand

Cubits between the *Ark* and the *Camp*, when they marched, *Josh. 3. 4.* and in probability the same proportion was observed when they rested : this distance of ground some interpret to be one mile, some two ; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit* : But all agree in this, that these two thousand cubits was a *Sabbath days journey*, though none, as I know, have observed the reason why it was so called, which I take to be this : On the *Sabbath day* they were all to repair to the place of *God's publike worship*, which was two thousand cubits distant from thole who camped nearest : Hence follow four Propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath daies journey*. Secondly, That to those who dwelt in the Camps more remote from the *Ark*, a *Sabbath daies journey* was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the Congregation in the place of *God's publick worship*, though remote. Fourthly, That it was unlawful for the *Jews* hereupon to take liberty to walk idly whither they would, if it were not more then two thousand Cubits, pretending it to be but a *Sabbath daies journey*.

They added unto that which God commanded,
 1. God said, *Remember to keep holy a seventh day* : in
 which words, *God* sanctified one day to be *Sabbatum*. (i) they added *sabbatulum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold* : some began the *Sabbath* sooner than others ; this was done by the *Jews* dwelling ar *Tiberias*, because they dwelling in a Valley, the Sun appeared not to them so soon

ⁱ Hipponian. de
orig. fest c. 3.

soon as it did to others. Some again continued the Sabbath longer than others: this was done by those dwelling at Tsepphere, a City placed upon the top of a Mountain, so that the Sun shined longer to them, than it did to others. Thus both of these did *Addere de profano ad sacrum*: add somewhat of the working day, immediately going before, or immediately following after: none diminished of the Sabbath (*k*) Extorf.
Hence R. Jose wished that his portion might be with those Comment. Ma-
that began the Sabbath, with those of Tibetias, and end- foret. cap. q. ex
Musar. ed with those of Tsepphere.

2. God said, *To morrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and seet be that ye will seethe*, Exod. 16. 23. This Command was proper to the time of (*l*) Manna: the reason is there al- 17 Jun. & Tr. met. in Exod. 16.
ledged, why they should prepare that day for the morrow, because upon the Sabbath day they should not find it in the field. The Jews extend this Com-
mand to all Ages, and therefore they dressed no meat this day: this haply was the reason, that the Heathen people thought they (*m*) fasted on the Sabbath, m. Sueton. Au- gust. c. 76 de jejun. Sabbat.
though I deny not but this error might be occasioned in part from that phrase, *Jejuno bis in Sabbato*. Vid. Marital. l. 4. Epig. 4.

3. God said, *Te shall kindle no fire throughout your habitations on the Sabbath day*, Exod. 35. 3. This com-
mandment was only concerning fire for the furthe-
rance of the work of the Tabernacle, (*n*) for therefore n. Vataclis in
is the Sabbath mentioned in that Chapter, to shew, hunc locum item. Trin. &
that the work of the Tabernacle ought to give place Junius.
to the Sabbath. The Jews hence gather, that it is un-
lawful to kindle any fire at all on this day.

4. God said, *In it thou shalt do no manner of work*.
This the Jews understand without any manner of ex- o. Hospinian. de
ception. (*o*) Hence they held it unlawful, to roast an Orig. fist. c. de
Sabbato, apple,

apple, to tuck an herb, to climbe a tree, to kill or catch a flea. Hence they thought it unlawful to defend themselves, being assaulted by their enemies on the Sabbath day : By this means, twice they became a prey unto the enemy. (p) First, unto *Antiochus*; whereupon

p Joseph L12.
cap 8.

Mattathias made a Decree, that it should be lawful upon the Sabbath to resist their enemies ; which Decree again they understanding strictly, as if it did only give leave to resist, (q) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, settling of Engines, underminings, &c. they became a prey, the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know, that three sorts of servile works were allowed.

1. *Works of Charity*: God, that allowed them to lead their Oxe and As to water on the Sabbath, Luke 13. to make their lives more comfortable, much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. *Christ* healed on the Sabbath; therefore, visiting the sick, and the use of the *Physitian*, was both then and now lawful.

2. *Works tending directly to Gods Worship*: not only killing of sacrifices, and circumcising of children on that day was allowed ; but the *Priests* might lawfully blow their Trumpets and Horns on the Sabbath day ; for the assembling of the people, Numb. 20. 2. And the people might warrantably go from their Houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day ; to take journeys, to joyn with the publick Congregation, or Preach the Word. Of these we may say, though

q Joseph L14.
cap 8.

though they are in their own natures bodily labors, yet the Temple which was sanctified did change the nature of them, and make them holy, *Mat. 13. 17.* Or as the Jews say concerning the overthrow of *Jericho*, which according to their writings fell on the Sabbath day: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be profaned.*

מִשְׁצָרָת

עַל חֶסֶד

זֹחֵת לְחַלֵּל

שְׁנָת

R. D. Kimchi

in *Josb. 6.*

סְכֻבִּינִים

רָוחַת שְׁמָן

טְבַע

the evening, the *Israelites* were commanded according to their Families to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly Festivity which was celebrated on the fifteenth of *Nisan*: it may be called the *Passover* of *Sheep and Bullocks*, *Deut. 16.2.* Otherwise we may call it the *Feast of the Passover*; as the fourteenth of *Nisan* was called simply the *Passover*. In the fourteenth day of the first month, is the *Passover of the Lord*, and in the fifteenth day of this moneth is the *Feast*, *Num. 28. 16. 17.* Toward this *Feast* we are to understand that *Joshah* gave unto the people such a multitude of *Sheep, Lambs, Kids, and Bullocks*. Thirdly, it is taken for the whole solemnity, beginning the Fourteenth of *Nisan*, and ending the one and twentieth of the same moneth. Now the *Feast of unleavened bread* drew nigh, which is called the *Passover*, *Luk. 22.1.* So that in this acceptation is contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread* was a distinct *Feast* from the *Passover*.

First, the *Passover* was to be kept on the *fourteenth day of the first month, at even*. This was their second Sacrament, in which although they were enjoyned to eat unleavened bread with the *Lamb*, yet the *Feast of the unleavened bread* began not till the morrow following, being the *fifteenth day of the same moneth*, and lasted seven daies, of which only the first and last were holy Convocations, wherein they might do no servile work, *Levit. 23.5,6,7,8.*

Secondly, the *Passover*, in the age following its first institution, might not be killed and eaten in any other place, save only where the *Lord* did choose to place his name, which afterward was at *Jerusalem*: but

but the feast of unleavened bread, the Hebrews thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at Jerusalem: and (d) eating of it, they say, depended not upon the eating of the Passover, but it was a commandment by itself.

לֹא תַלְתָה
אֶבְרִיתָה
כְּקִרְבָּן
אֵין
מִצְרָה
עֲזֹזָה
Maimon. de
fermento &
Azymo. c. 6.
sc. 1.

The Rites and Ceremonies observed by the Jews in the eating of this Sacrament, their Paschal Lamb, agreed with those general Ceremonies used in their solemn Feasts. They blessed the cup, and blessed the bread, and divided amongst the guests, and washed the feet of those that sat at the table, as is shewn in the Chapter of Feasts. The particulars in which it differed from other Feasts, are delivered in those interrogatories, or questions proposed in way of Catechism, by some child, at the time of eating their Passover, or rather in the answer made unto the child by him that blessed the table. The question was thus: What meaneth this service? The form of the answer was, (e) How different is this night from all other nights, for all other nights we wash but once, in this twice (thus Christ when supper was ended washed his Disciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights we eat any sort of herbs, in this night bitter herbs: In all other nights we eat and drinck either sitting or lying, but in this we lye along. Then he proceeded to declare, that the Passover was in respect that the Lord passed over the houses of their Fathers in Egypt. Secondly, He held up the bitter herbs in his hand, and said; These bitter herbs which we eat, are in respect that the Egyptians made the lives of our Fathers bitter in Egypt. Thirdly, he held up the unleavened bread in his hand, and said, This unleavened bread which we

e Sc. 11. de e-
mend. Temp. I.
5. p. 270.

eat, It is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say, is commanded, *Exod. 12. 25.* They called it *הגדה Haggada,* (i) *Annuntiatio*, the declaration or shewing forth of the Passover. Hence the Apostle borroweth this phrase; *As often as ye shall eat this bread, and drink this cup, ye shall declare, or shew forth, the Lord's death, 1 Cor. 11. 26.*

Concerning this Lamb they are charged thus: *Upon the tenth of Abib every one shall take a Lamb for an house, a male of the first year, without blemish, and this be kept until the fourteenth day of the same month, Exod. 12. 3. &c.* The Lamb, it was either of sheep or Goats. For an house, the whole body of the Israelites, was divided into twelve Tribes, the Tribes into Families, the Families into Houses: if the House were too few for the eating of the Lamb, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed *εκκλησία*, in the same sense S. Mark useth *ομηρεία*, and *περιστοί*, Mark the sixth. All these words signifie a society, or company of guests, so many as can sit at the same table: the latter word properly signifieth, a bed in a Garden; and thus in the Gospel, the whole multitude sitting on the grass, seem to be compared unto a *Garden*; and their several societies or companies, unto so many beds in the *Garden*. The number of *Communicants* in this Paschal society (f) was never less than ten, nor more than twenty. It followeth in the Text, *A male, to note the masculine and peerless vertue of our Saviour, whom it did typically shew forth.* (g) *of the first year;* which phrase they interpret thus, That the lamb, after it was eight daies old and forward,

*f Joseph de bel.
lo Jud. 1. 7 c. 17.
g Hebraice 13
פָּנָס*

*Filiū anni:
Sancti qui di-
stinguunt inter
Filiū anni dy
Filiū anni
sui, filium anni
interpretantur,
qui annum u-
num agit, nec
minor, nec ma-
jor. Filiū ve-
ro anni sui, qui
est in anno pri-
mo, licet eum
nondum abso-
luerit. Sed Aben
Ebra negat
absque Cabala
posse fieri quis
sit filius anni
sui, nam fieri
potest, inquit,
ut sit Vau
addititum
sive paragogi-
cum, quale in
יְמִינָה
& similibus.*

Was

was allowable to be offered for the *Passover*, but not before; because it is said, *When a bullock, or a sheep, or a goat is brought forth, then it shall be seven daies under the dam, and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the Lord, Levit. 22. 27.* And the reason of this Law, some of the *Hebrews* have thought to be, (*b*) because in their Opinion nothing in the world was absolutely perfect, until a *Sabbath* had past over it. Moreover if it were an hour elder then a year, it was unlawful, because it is said, *A male of the first year, without blemish, as well to admonish the Israelites of their own personal integrity, as to signify the absolute perfection of him who was in truth the Lamb of God.* And this he kept till the *fourteenth day of the same month.* The *Rabbines* (*i*) affirm four causes of this: *First*, because otherwile through the multitude of bulinesses, at the time of their departure, they might forget the *Paschal Lamb*. *Secondly*, that in this four daies space they might have the more certain knowledge of the Lamb's perfection. *Thirdly*, that by beholding the Lamb so long before their eyes, they might have the better occasion, in that space, both to recount with themselves God's mercy in their deliverance from *Egypt*, and also to instruct and *Catechise* their children in that point: for which respect it was a received Tradition amongt the *Jews*, that during the space of these four daies, their Lamb was tyed to their bed-posts. *Lastly*, that in this time of preparation, they might throughly fit and address themselves for the *Oblation*.

The time when the *Paschal Lamb* was to be slain, was at the *Evening*, *Exod. 12. 6.* Or, as the Original

*b Vid. Münster
ad Levit. 22.*

*i Hospit. de
Orig. scf. cap 5.*

reads, between the two evenings. Here Divines move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus,

k Aber. Ezra, Exod. 12:5. That there was (*k*) *Vespera Solis*, the evening of the sun; namely, when the body of the sun setteth: and *Vespera luminis*, the evening of the light,

when the beams and shining of the sun is also gone from off the earth; The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; in which space of time,

l R. David. in Radic. Hoc etiam colligi posse ex Pirke Abrah. c. 5. they say, the *Paschal Lamb* was slain, (*l*) Others admit a greater latitude, and distinguish thus: There is say they, *Vespera declinationis*, the Evening of the Sun declining; and *Vespera occasus*, the Evening of the Sun setting; and their meaning is, that their *Passover* was offered in this intermediate time, between noon and night. This latter answer seemeth most agreeable to the truth. First because by this speech we must understand a latitude of time, wherein might be offered not only the *Passover*, but the *daily Evening Sacrifice* also, for even that likewise was commanded, *Intervanas Vesperas, between the two evenings, Num. 28.4.*

Now this might be offered in the former part of the afternoon. (*m*) The manner of their sacrificing, in regard of this time, we find thus registered, if we count the hours according to our usual computations: the *daily sacrifice of the evening Lamb* was usually *slain* between *two and three*, it was *offered* between *three and four*: upon the *Passover Eve* it was *slain* between *one and two*, it was *offered* about half an hour before *three*; but if their *Passover Eve* hapned to be the same with their *Sabbath Eve*, then the *daily Evening Sacrifice* was *slain* between *twelve and one*, it was *offered* half an hour before *two*; and afterward the *Passover*.

m Talmud. tract. de passchate. c. 1. in initio.

Secondly,

condly, this agreeeth with the Oblation of the true *Paschal Lamb*; for, as the time of his crucifying began in the third hour of the day, with the *daily morning sacrifice*, *Mark* 15. 25. so it ended at the ninth hour, *Mark*, 15. 34 which was the time of their ordinary *evening sacrifice*: but upon their *Passover Eve*, it was the time when their *Paschal Lamb* was slain.

Furthermore, the *Lamb* was to be eaten with bitter herbs: the reason of this command is, that thereby they might be moved to thankfulness towards God, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Ex. 1.14*

These bitter herbs they dipt in a certain sauce thick like Mustard, called (m) *Charoseth*, (n) which thick sauce (say they) was a memorial of the day wherein they wrought in *Egypt*. (o) This is thought of some to be that wherein Christ diped the sop which he gave to *Judas*. Of this sauce the *Hebrews* write thus; (p) they used to dip the *unleavened bread* in that sauce *Charoseth*, and to eat; then they dipt the bitter herbs in the *Charoseth*, and did eat them. (q) It was made of the *Palm-tree branches*, or of dry *Figs*, or of *Raisins*, which they stamped and put *Vinegar* thereto, and seasoned it, and made it like *Clay*, and brought it unto the Table in the night of the *Passover*.

The other seven daies following the fourteenth of *Nisan*, were in strictness of speech a distinct Feast, as is above-shewed; namely, the *Feast of unleavened bread* because in that space of time, (r) no leavened bread ought to be found in their houses, (s) their degrees of preparation to this feast are four. 1. *Expurgatio fermenti*, the cleansing of all their household stuff and vessels, unto which leaven might haply cleave; and this was done two or three daies before the *Passover*. 2. *Inquisitio fermenti*, the searching after leaven throughout all

m חָרֹסֶת
n Moses Kos-
serfis, fol. 113
o Scalig. de e-
mend temp. 1.6.
p. 272.
p Maim. de
fermento. c. 8.
seq 7.
q Maimon in
רְמַצֵּחַ
c 7. seq. 11.

r Hujus moris
vestigia qua-
dim sunt re-
perta in Ro-
man Flamine
Biali. A. Gell.
m. Attic.
lib. 10. c. 5.
s Buccom. Sy-
nagog. Judae.
c. 12. p. 317.

the rooms of their houses, even to the Mouse-holes : this they did with a waxen Candle, and as *Buxtorfus* noteth, upon the night before the *Passover* : and *Scaliger* delivereth it in other words to the same purpose, namely, that this search was made, *Ineunte quartu[m] decima, usque ad quartam horam post ortum solis. At the beginning of the fourteenth day, until the fourth hour after the rising of the sun.* Now, the beginning of the fourteenth day was the night going before ; for the *Jews*, in the computation of their Holy-daisies, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven* ; and this was done from the fourth of the sixth hour, about dinner-time; at which time followed the last degree, which *Scaliger* hath ommitted, namely, *Execratio fermenti*, the *cursing of the leaven*, in this form : (t) *Let all that leaven, or whatsoever leavened thing is in my power, whether it were seen of me, or not seen, whether cleansed by me, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.*

In case any did eat leavened bread those seven daisies, the penalty was, that such a soul should be *cut off from Israel*, *Exod. 12.15.* Which penalty hath amongst Expositors a (u) three-fold interpretation. Some understand thereby such a man to be *cut off from his heavenly inheritance* : others, that God would *cut off such from the living by an untimely death*: others, that he should *die without children*, leaving no posterity behind him: To this purpose their Proverb is, (x) *A man childless is lifeless.*

Of these three, the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared in the Chapter of Circumcision. Notwith-

^t *Buxtorf. Sp. mag. c. 12 p. 325*

^u *Vid. P. Fag. in Exod. 12.*

^x *Vid. P. Fag. ibid.*

standing here let the judicious Reader determine ; whether these words do not imply, besides the secret actions of God touching the soul of such a Delinquent, a direction unto the Church how to deal with parties thus offending by censuring them with Excommunication , which kind of censure elsewhere the Scripture calleth, *A casting out of the Synagogue, John 16.2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschal Lamb*? Secondly, where it was killed ? Thirdly, where it was eaten ? First, it was killed by the *Priests*, *2 Chron. 35.6.* Secondly, it was killed after the first time in the *Court of the Temple*, the place which *God had chosen*, *Deut. 16.6.* (3) Thirdly *y Maimon. in Korban Pesach c. 1 sec. 6.* the owner of the Lamb took it of the *Priest*, and did eat it in his own house at *Jerusalem*. *Christ with his disciples kept the Passover in an upper-chamber at Jerusalem.*

It may further be demanded, whether the Passover consisted of two suppers, one immediately succeeding the other ? Some affirm it, and their reasons are these : First, say they, the *Passover* was eaten *standing*, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passover*, as at the consecration of the *Sacrament*, and the *Jews*, generally after the first institution, in all their *Passovers*, used rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the *Chapter of Feasts*. Secondly, they say, the *Paschal Lamb* was wont to be roasted ; but in the last *Passover* which our *Saviour* celebrated, there was *Ius cui intingebatur panis*, *Broth into which he dipped the bread*. This reason is as weak as the former, because though there was a command

to eat the *Paschal Lamb* rosted; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit broth: but, as it is shewn above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge *John* 13. 2. That the first supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his *Disciples*, that one of them should betray him, is likewise by Saint *Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis*, or anticipation of time, it is not unusual, in the Scripture, to relate that first, which according to the truth of the History, should be last. Thus *John* 11. mention is made of *Mary* which anointed the *Lord*, yet her anointing of him followeth in the next Chapter. And this same History of betraying *Christ*, Saint *Matthew*, and Saint *Mark* recite it before the consecration of the *Sacrament*. Whence the Jews have a Proverb, (z) *Non esse prius aut posterius in scriptura*; That *first* and *last*, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten *A Lamb of the first year*, which might be an year old. It is evident also by that of *Barabbas*, that it was a received custom on the *Passover*, to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is thre-fold, Some think this custom to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father. Others say that the

ז זמְרָם
וּמִזְרָחָה
כַּחֲרֵת
Salum. Iarchi.
in Gen. 6. 3.

the reason hereof was, that the Feast might be celebrated with the greater joy and gladness. Others more probably think, it was done in remembrance of their deliverance from the Egyptian bondage.

Again, here is to be observed, that the Jews, speaking of their *Passover*, did sometimes speak according to their *civil computation*, wherein they measured their days from *Sun-rising* to *Sun-rising*: sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Numb. 12. 18.* which seemeth to make the fourteenth day of the first month, the first day of unleavened bread. (*a*) And *Josephus* telleth us <sup>2 Joseph. Antiq.
l. 2 c. 5 p. 65.</sup> that they numbered *eight days* for that *Feast*. In like manner the Disciples are said to come unto *Christ* the *first day of unleavened bread*, saying unto him *Where wilt thou that we prepare for thee to eat the Passover?* *Mat. 26. 17.* as if the *first day of unleavened bread*, were before the *Passover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy days*, the *feast of unleavened bread* began the *fifteenth day*, and continued *seven days only*, and the *Passover* was before the *feast of unleavend bread*.

In the last place we must know, that there was permitted a *second Passover* to those who could not be partakers of the *first*, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the Ordinances of the first *Passover*, *Numb. 9.* Touching that permission of a *second Passover*, to those that were in a journey *far off*: The *Hebrew* of this word *far off*, hath extraordi-

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dinary pricks over it, for special consideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in trespasses and sins, and far off, *Ephes. 2. 13.* should be made nigh by the blood of Christ, and so partakers of him, the second Passover. Of this legal Ordinance the Hebrews say, (b) What is this journey far off? fifteen miles without the walls of Jerusalem, who so is distant from Jerusalem, on the fourteenth day of the first month, fifteen miles or more, when the Sun riseth, Lo, this is a journey far off; if less then this, it is not a journey far off, for he may come to Jerusalem by after midday, though he go on foot, easily. The Agreement between the Paschal Lamb and Christ standeth thus,

Christ is our Passover, 1 Cor. 5.

The Paschal Lamb was,

Christ was,

1 One of the flock.

1 Perfect man, John 1.

2 Without blemish.

2 Without sin.

3 To be sacrificed and
roasted

3 Suffered and died,

4 His bones were not
broken

4 They brake not his legs,
John 19.33.

5 About the Evening:

5 In the end of the world,
Heb.9.26.

6 Their door-posts were
to be sprinkled with
the blood.

6 The Blood of Christ purg-
eth our consciences.

7 That the punishing
Angel might pass o-
ver them.

7 That sin and death might
not prevail against us.

8 It was eaten in their
several families.

8 He is applied by Faith.

9 The whole Lamb.

9 According to all the Arti-
cles of the Creed.

10 With

b Maimon. in
Karban. Pesach
c. 5. se & 8, 9.

- | | |
|--|--|
| io. Without Leaven. | 10. Without Hypocrisie,
1 Cor. 5. |
| ii. With bitter herbs. | 11. With patience under the
Cross. |
| ii. In basket, and in the
manner of Travellers. | 12. With an earnest and
longing expectation of life
eternal. |
| 13. Only by the Circum-
cised. | 13. Only by the faithful,
1 Cor. 11. |
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CHAP. V.

of their Pentecost

THIS Feast was called πεντηκοστή, the Pentecost ; which word signifieth the fiftieth day, because it was oberved upon the fiftieth day after the second of the Passover, which was the sixteenth of Nisan. Here in the first place we must note, that the fourteenth of Nisan was τὸ πάσχα, the Passover; the fifteenth οὐλὴ τὸ πάσχα, the Feast of the Passover : or * πέμπτη τὸ πάσχα, the first of the Passover : the sixteenth was δευτέρη τὸ πάσχα, the second of the Passover ; or the morrow after the Passover, Levit. 23. 11. which is all one, as if it had been said, the morrow after the feast of the Passover; for in those feasts which consisted in many daies, the first and the last were termed Sabbaths. Now these fifty daies were in truth the appointed time of their Harvest, their Harvest, being bounded as it were, with two remarkable daies, the one being the beginning, the other the end thereof: the beginning was δευτέρη τὸ πάσχα the second of the Passover ; the end was πεντηκοστή, the fiftieth day after, called the Pentecost. Upon

* Seniores ap-
pellabant hunc
diem, πέμπτην
ἡς σαββατωρ
Lev 23. 11.

<sup>b Scalig. de e-
mend. temp. l. 5.</sup> the *Sukkoth*, then they offered a (*b*) *sheaf of the same* fruits of their harvest, *Levit. 23. 10.* Upon the *Pente-*
c Kai rōtē *cost*, then they offered two *wave loaves*, *Levit. 23. 17.*
dōrōdū d'nuo- the *sheaf* being an *Oblation* offered in the name of the
σιακτεροῦ whole *Congregation*, whereby all the after-fruits
x̄ iñz ōet- throughout the Land were sanctified, (*c*) it being
ζev, Joseph. *Antiq. I. 3. c. 10.* from thence afterward lawful, and not before, to reap
the *Corn*, the *two loaves* being not only an *Eucharis-*
tical Oblation, but also a token of the Harvest finish-
ed and ended. In the second place we are to know,
that they did count these fifty daies by numbring the
Weeks from the *Sukkoth*, whence it was called a *Feast of*
weeks. The manner how they counted the *weeks*,
was, according to the number of the *Sabbaths* fol-
lowing the *Sukkoth*. Thus the first *sabbath* following
they called *Sukkōtēpōwōr sabbatōr*: the second, *Sukkō-*

^{d Scalig. lib. 6. d'nuo-} the third *Sukkōtēpōr*, &c. So that (*d*) all
^{de emend. temp. p 260.} the *Weeks* and *sabbaths*, during the time of the *Pente-*
cost: as the *first*, *second*, *third*, and *fourth*, &c. took
their denomination from *Sukkoth*, which observati-
on giveth light to that of S. *Luke*, *Luke. 16. 1.* where
there is mention of a *Sabbath* termed *Sukkōtēpōr*,
that is, the *second first Sabbath*, and by it is meant
the *Sabbath next after the sixteenth of Nisan*, which
was the *Sukkoth*. Seeing that these *fifty daies* did mea-
sure out the time of their Harvest, it will not be amiss

<sup>c Plin. I. 18.
cap. 18. Illud
ipsum confirmat
Leo Afr. testis
d'vōdūnc</sup> to observe the difference betwixt their Harvest and
<sup>Descript. Afr.
lib. 3. c. 4.</sup> ours, which chiefly consisted in their anticipation of
time; for both the *Canaanites* and the *Egyptians* be-
gan their Harvest about the (*e*) *first of April*, it was
quite finished in *May*.

C H A P. V I.

The Feast of Tabernacles

THe (a) Greek word used to express this Festivity, properly signifieth the *making of Tabernacles*: the (b) Hebrew word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven daies, (from the fifteenth of *Tisri*, untill the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of Bougħs, in manner of Arbors and Bowers; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

a Jansen. Cen-
cord. cap 73.
Item Tolleit. in
Joan. 7.
στένωσεῖα,
non στένος-
γία.

b חַג בְּרוּכָה Chag basuccot

Concerning these Booths, the *Jews* write thus: (d) They ought to be made in the open Air, not within doors, nor under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thicknes- of the Bougħs, but with such holes that the Sun and the Stars might be seen thorow them, and the rain likewise descend thorow them. In these they ought to dwell those seven days, as in their houles; they ought to furnish them with household-stuff to ly under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, untill the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah's* time they made their Booths, some upon the roof of their houses (for their houses were made flat above) *Dent. 22. 8.* Some in their

d Maimler Le-
vit. 23.

Courts, some in their streets, *Nehem. 8. 15.*

*e Plutarch,
Sympo. 4. Pro-
blemo. 5.*

*t P. Reg. Levit.
23.*

g Elias Thibiti

Plutarch making mention of this Festivity, saith, that (*e*) these *Booths* were made principally of *Ivy* boughs: but the Scripture reckoneth up four distinct kinds, *Levit. 23. 40.* which are thought to be, 1. *The Cittern tree.* 2. *The Palm-tree.* 3. *The Myrtle tree.* 4. *The Willow of the Brook;* (*f*) The *Rabbins* teach, that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that day. And this burden they termed (*g*) *Hosanna:* in allusion unto this the people cutting down branches from the Trees, and strewing them in the way when our *Saviour* did ride into *Jerusalem*, cried, saying, *Hosanna to the Son of David,* *Mat. 21. 9.* Plutarch scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with *Ivy*, called *θυρίτης* and in this respect he termeth this feast of the *Jews* *θυραποιεῖν* *A bearing about of these Thyritis.* That feast which the *Athenians* term *Ἐπειδάνιον*, was not much unlike.

*b Hespinian. de
Orig. fest. cap 7.
c Munst in Ca-
lendar. p. 150.*

Moreover on the next day after this feast, they compassed the Altar (*b*) seven times with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho:* for which reason, or else because that Palm branches were the chief in the bundle, it was called *Dies Palmarum, Palm Feast.*

Concerning the reason of this Feast; some are of opinion, that it was instituted in memory of that protection which the Lord vouchsafed the *Israelites* by the Cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a safe *Booth* or *Tent.* *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the

Hebrew

Hebrew readeth; *That your posterity may know, that I have made the children of Israel to dwell in Booths*, Lev. 23.43. The Chaldee rendereth it, *That your posterity may know that I have made the obidren of Israel to dwell (i) in the shadow of Clouds.* (k) Others think it was instituted as a solemn thanksgiving unto God for their Vintage, which was gathered in at that time of the year; thence it is that they conceive those Psalms of David, which are entituled *הוֹזֵה יְהִי כָּלֹעַלְבָרֶב* *pro torcularibus*, to have been composed for this feast. Others speak more probably, who assign the cause to be in memory of their Fore-fathers dwelling in Tents and Tabernacles; the Text is clear, *Levit. 23.43.*

(ל) *לְתִשְׁחַת*
k Theophylact.
John 5.

The Sacrifices which were offered these seven daies, are prescribed: Numb. 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered thirteen young bullocks, upon the second twelve, upon the third eleven, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the Jews ¹ *Hospiian. de* deliver to be this: the whole number of bullocks ^{orig. bajuſſ. ſt.} to be offered at this solemnity was *seventy*, according to the Languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there should be a diminution of those Nations, until all things were brought under the government of the *Messias* who was the expectation and Hope of the *Gentiles*.

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, *Neh. 8. 18.* but yet because this immediately followed the Feast of Tabernacles, it hath been always counted the last day of that Feast. And not only the boughs, but the d.ys

*m Talmud.
tratt. de fest
Tabernaculo-
rum, cap.*

¶¶¶¶¶
*Vid Tremel.
John 7. 37.
n ruxor, in
abbreviations.
p. 253.*

*o Tremel. Job.
7. 37. ex Tal-
mud.*

(m) days of this whole feast of Tabernacles were termed *Hosannoth*, from the usual acclamations of the people, whiles they carried *Boughs* up and down. And this eighth day was called *Hosanna Rabba*, the great *Hosanna*, or the great day of the feast John 7. 37. (n) Upon this day they did read the last Section of the Law, and likewise began the first, least they might otherwise seem more joyful in ending their Sections, than willing to begin them (o) Upon this day also, by the Institution of the Prophet *Haggaeus* and *Zachary*, and such like Prophetical men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the Temple, where it being delivered unto the *Priests*, it was poured upon the Altar, together with Wine, and all the people sung that of the Prophet *Esay. 12. 13.* *With joy shall ye draw water out of the Wells of salvation.* Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, *John 7. 38:* *He that believeth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that whereas God commanded the Observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true Worship of God, appointed the celebration of a Feast in the eighth month, on the fifteenth day thereof, which is thought to be this very feast of *Tabernacles.*

*p Hospitium de
Orig. hujus
festi: p. 24*

CHAP. VII.

Of the Feast of Trumpets, and their
New Moons.

For the understanding of the time when this Feast was to be observed, we must note, the month *Tisri* was the *seventh month*, according to their sacred *Computation*; and therefore it is commanded to be celebrated the first day of the *seventh month*, *Levit.* 23. 24. But according to their *Civil Computation* it was their *first month*, so that this Feast may be termed their *New-years day*.

The first day of every month had its solemnities. First, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *sabbath day*, *2 Kings* 4. 23. Secondly, It was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos* 8. 4. Thirdly, They had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bullocks, one Ram, seven Lambs, for burnt offerings*; with their meat and drink-offering, and a *Goat for a sin-offering*, *Num. 28. 11,15.* But at this *New-Moon*, which was the beginning of their year, they offered all the aforesaid sacrifices, and over and besides them, *one Bullock, one Ram, and seven Lambs, for burnt offerings, and a Goat for a sin offering*,

R

Numb.

<sup>a Scheindler, in
vole 790</sup>

Numb. 29. 1. 6. Secondly, in Other New Moons they blowed no Trumpets: In this they blowed (a) from the sun rising till night: whence we learn what New Moon it is that David speaketh of, Psal. 81. 3. *Blow the Trumpet in the New Moon, in the time appointed, at our feast day.*

The reason in general of this blowing, and great noise of Trumpets, I take to have been, to make their New-years-day the more remarkable, because from it all their deeds and contracts bore date, and their Sabbatical years and Jubilees were counted thence: But why it should be made remarkable by the sound of Trumpets, or Cornets, there are three conjectures.

^{b P. pag: Levit.}
23.

First, the (b) Hebrews think it was done in memory of Isaac his deliverance, and that they did therefore sound Rams horns, because a Ram was sacrificed instead of him. Secondly, (c) Basil is of opinion, that the people were hereby put in mind of that day, wherein they received the Law in Mount Sinai with blowing of Trumpets. Thirdly, others think it was to put them in remembrance of the Resurrection, which shall be with the sound of Trumpets; *He shall send his Angels with a great sound of a Trumpet*, Mat. 24. 31.

<sup>d Scalig. de e-
mend. temp. pag.
26. It p 103.</sup>

There are (d) three things considerable in New Moons. First, ἀναστάσις, the conjunction of the Moon with the Sun. Secondly, οὐρανοῦ, the waxing of the Moon. Thirdly, γῆρας περούσις, the prime of the Moon. In the first it was quite dark; in the second it did open it self to receive the Sun-beams: In the last it did appear, corniculata, horned.

<sup>e Hospin. de O-
rig fest. c. 4. p.
15. Eadem ra-
tio tener etiam
in illis mensi-
bus qui con-
stant in diebus</sup>

Because in all these three degrees of the change, there was a kind of mutual participation both of the Old and New Moon: (e) Hence the Jews observe two daies, namely, the last of every moneth, and the

first

first day of the next following. Now because the thirteenth was the last in their longest months ; Hence Horace calleth these last days, *Tricesima Sabbata* : The first days they termed, *Neomenias, new Moons.*

For certain reasons the Jews used a kind of change, or *translation* of daies; which *translation*, though it were of use in other months also yet the greatest care was had in translating the beginning of their year, or their first day in their moath *Tisri*; and he that shall diligently calculate these changes, shall find, that all other translations depended on this first.

Translation of daies was (f) threefold. *First, Lunary*: *Secondly, Politick: Thirdly, Mixt.*

f Scalig. de e-
mend. temp. l. 2
p. 85.

The reason of *Lunary translation*, was, that they might not observe the Feast of the *New Moon*, until the old were quite over-past. For the understanding of this, note these three rules.

First, The *Hebrews* counted their Holy- daies from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon, were just eighteen hours.

Secondly, Always before the *New Moon*, there is a *conjunction* between the *Sun* and the *Moon*; during this *conjunction* she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the *New Moon*.

Thirdly, When the *conjunction* was over past before noon-tide, namely, in any of those first 18 hours, then the *New Moon* was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was *translated* to the day following, because otherwise they should begin their Holy-day in the time of the old Moon.

Munster. Ca-
lend. Heb. p. 46.

And this translation they noted with this abbreviation n^e. that is, 18. because of those eighteen hours which occasioned it,

The reason of *Politick translation*, was, that two *Sabbaths*, or feast-days might not immediately follow each other: (b) because say they, it was unlawful those two daies to dress meat, or bury the dead; and it was likewise inconvenient to keep meat dressed, or the dead unburied two daies. Yet here two exceptions must be remembred, when the meeting of two *Sabbaths* could not be avoided.

First, When the *Passover*, or the fifteenth day of *Nisan*, fell on *Saturday*; for then the *Pentecost* must needs fall on *sunday*.

Secondly, When the *Passover* fell on *sunday*; for then their *Passover* immediately followed their *weekly Sabbath*.

^{i Hespinian. de Orig. fest. p. 6.} The first (i) Author of this *Politick translation* was a certain chief man amongst them, named *Eleazar*; three hundred and fifty years before *Christ* his *Nativity*.

The several species or kinds of *Politick translation*, were five. The first, ۱۷۸ *Adu*. The second, ۱۷۲ *Badu*. The third, ۱۷۳ *Gahaz*. The fourth, ۱۷۴ *Zabad*. The fifth, ۱۷۵ *Agu*. For the understanding of these abbreviations, we must know, that in these made words the letters only stand for numbers, and are applied to the seven daies of the week, thus ۱. *sunday* ۲. *Munday*. ۳. *Tuesday* ۴. *Wednesday*. ۵. *Thursday*. ۶. *Friday*. ۷. *Saturday*: which was the *Jews Sabbath*.

^a *Adu*.

Their rules touching *Politick translation*, stood thus. (a) First, that neither their *New-years-day*, which was the first of the month *Tisri*, neither their

their *Feast of Tabernacles*, which was the fifteenth day of the same month, should be celebrated on *Adu*, that is on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after; not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday* the day going immediately before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the *fifteenth day*, which is the *Feasts of Tabernacles*, because the fifteenth must always necessarily be of the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The (*b*) second rule was, that the *Pasover* should ^b *Badu*. not be observed on *Badu*; that is on *Munday*, *Wednesday*, or *Friday*.

The (*c*) third rule is, that *Pentecost* was not observed on *Gabaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

The (*d*) fourth rule is, that the *Feast of Purim*, or ^d *Zabad*. *casting lots*, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

The (*e*) fifth rule is, that the *Feast of expiation* was ^e *Agu*. not observed on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*,

Mixt translation is, when both the *Lunary* and the *Politick* meet in the changing of daies. And the *translation* occasioned by this mixture or meeting of both these two, is twofold. First, *simple*. And secondly, *Double*.

Simple translation is, when the *Feast* is translated to
R 3 the

the next day following. For examples sake, If the Moon changed after noon-tide on Sunday, here the Feast must be translated, for two reasons: the first is *Lunary*, because the point of the change was after eighteen hours; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept: notwithstanding, in as much as the very next day, namely *Monday*, was observed; I term this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

Bְּבָתַע תַּקְפָּת (f) *Batu Takphat*, is a word invented for help of memory; each letter is a numeral, and may be thus resolved, בָּתַע 10 15 וְּבָתַע 589. The meaning is, that in the year following *Annum Embolymatum* (wherein one whole month was ingrafted) if the point of the change happened upon the second day of the week, that is, *Munday* not before the fifteenth hour, and the 589 moment, the Feast of the New Moon was translated unto *Tuesday*. How both the *Lunary* and *Politick* translation work in this change, read *Scaliger*, de emend. temp. lib. 2. pag. 87.

Double Translation, is, when the Feast is translated not to the next, but to some further day: as if the first day of the month *Tisri* should happen upon *Saturday*; here, if the Moon hath not overpast her conjunction before the afternoon, *Lunary translation* removeth this *Feast* till *Sunday*, because of ٢١, that is, the eighteen hours: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this sort is *Gatrad*.

גָּתְרָד *Gatrad*, is a made word, each letter is a numeral, and it may be thus resolved, גָּתְרָד 13 59 77 204. The meaning thereof is thus: In their common year (when a whole month is not inserted) if the point of the change happen upon the third day of the week, that

that is, *Tuesday*, not before the ninth hour, and the 204 moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (k) that 1080 moments <sup>k Munj. Cas
le. d. pag. 45.</sup> make an hour.

The *Feast of Tabernacles* was observed in the month *Tisri*, and therefore that could not be observed the Morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passover* was observed in the month *Nisan*, and therefore that might be observed the Morrow after the *sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passover* might be observed the next day after the *sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the *after translations* depended upon the *first translation* of the *first New Moon in Tisri*; but that could not be so changed, as to prevent all concurrence of two *Feasts*; and thus to have their *Passover* sometimes to follow their *sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *sabbaths*, yet most were hereby prevented.

This tract of translation of Feasts, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* holds (l) that he kept a *Passover* by himself with his *Disciples*, on the thirteenth day of the month, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity (m) of *leavened bread* in the *Lords supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*, Secondly, because it plainly maketh *Christ* to be a trans-gressor,

^l Epiph. l. 2. Tom. I. c. 51. p. 147.
^m Usum fermentati panis. in cena Domini. nica Ecclesia Romana olim non dannavat. Casaubon exer. cit. 16 p. 65.

n Munster. in
Mat. cap. 26.

o Joseph. Sca.
lig. de emend.
temp lib 6.
p 263.

gressor, not a fulfiller of the Law. (*n*) Others say, that because that year their *Passover* fell on *Friday*, hence the feast was translated unto *Saturday* by the rule *Babu*. Their inference is that *Christ* kept the fourteenth day of the month, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods Command, they the tradition of the Elders. (*o*) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passover* the same day and hour; namely, on *Friday*, or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the *Sabbath* began, he was buried; There laid they *Jesus*, because of the *Jews* preparation, *John* 19.24.

For reconciling the *Evangelists* in this point, we must note these particulars, which are more at large proved in the *Chapter of the Passover*. 1. The fourteenth day of the month, on which the *Paschal Lamb* was eaten, was called the first day of unleavened bread; the Feast of unleavened bread drew near, which is called the *Passover*, *Luke* 22.1.

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first month is the *Passover* of the Lord, and in the fifteenth day of this month is the Feast, *Numb.* 28.16, 17. Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of against the Feast, *John* 13.29.

The *Sheep and Bullocks* offered upon this day, are called the *Passover*, *Deut.* 16.2. And of this we are to understand S. *John*, *Joh.* 18.28. They themselves went not into the common Hall, lest they should be defiled,

defiled, but that they might eat the *Passover*. So that this eating of the *Passover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entring into the common Hall? The answer is, that upon (p) *Holy-day-eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to sit on life and death*. Hence it is that they brought *Jesus to Pilate the Roman Deputy*. Secondly, they withdrew themselves out of the common Hall. Thirdly, for this reason they said, *It is not lawful for us to put any man to death*, Job. 18.31.(q) that is, upon this, or such like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following; It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, ver.32. Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be crucified, being judged by *Pilat*: for if the *Jews* had judged, they used no such kind of death towards Malefactors. Again, *Stephen* was condemned by them to be stoned, *Act. 7*. And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lysias* with violence took him out of their hands, *Act. 24*. Which argueth, that all power in causes capital was not taken from them: But of this see the Chapter, of their capital punishments.

בְּנֵי דָיוִד
בְּנֵי נַפְשׁוֹת
לֹא עֲרָב
שְׁכַת וּלְאָמָן
עֶדֶב יְהֻמָּה
סְבִיבָה

Moses ben
Maimon, i. als
Iad. c. Sane-
drin. Seli. 11.
q. August. r. raff.
x 14. In Ioann.
ita hunc locum
exponunt etiam
Cyrill. lib. 12 in
Ioan. c. 6 Chrys.
hom. 12. in Jo-
an. Beda in
c. 18. Joan

CHAP. VIII.

The Feast of Expiation.

Upon the tenth day of the month *Tisri*, answering to September with us, the *Feast of Expiation* was commanded to be celebrated, *Levit. 13*. It was called the *Feast of Expiation*, because the *High-priest* did then confess unto *God* both his own sins, and the sins of the people: and by the performance of certain Rites and Ceremonies expiate them, and make an attonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *People* and the *Priest*, or the *Priest alone*. Those which concerned the *People and the Priest*, consisted in the afflicting of their souls by *fasting*. Whence this *Feast* was also called (a) *Dies Fesunii, the Fasting Day*, *Jer. 36.6*. Which serveth for the understanding of that, *Act. 27.9* *Sailing was now dangerous, because the Feast was already past*; that is, the *Feast of Expiation* was now past, and *Winter* was at hand.

Joseph. de bel. Jud. pag. 43.

Those *Ceremonies* which concerned the *Priest alone*, were two: First, then the *High-priest* entred into the *Holiest of Holies*, which was peculiar unto this day. Secondly, he being about to sacrifice for himself and his house, he took unto him a *young Bullock* for a *sin-offering*, and a *Ram* for a *burnt-offering*, putting on his *Priestly Robes*: After he had washed himself in water; he took of the *Congregation* two *He-goats* for a *sin-offering*, and a *Ram* for a *burnt offering*. The *two He-goats* he presented before the *Lord* at the door of the *Tabernacle*, casting lots which of them should

should be sacrificed, which let *scape alive*. This last was termed the *scape Goat*, because the other being slain, this was sent alive into the Wilderness. The Greek Interpreters call this Goat οὐ πομπάον, *Malorum depulsorem*, *A defender from evils*; with name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *scape Goat* carried away the sins of the people into the Wilderness, he likewise carried away all those *evils* which belonged unto those sins. And for the securing the people in this point, the *Lord* commanded the *High priest* to confess in the name of the all people, and to disburden the sins of the whole Congregation upon the head of the *scape Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this : (c) O. Lord, c P. Reg. Lev.
16.

*thy People, the House of Israel, they have sinned, they
have done wickedly, they have transgressed before thee; I
beseech thee now, O Lord, pardon the sins, iniquities, and
transgressions, with which the People, the House of Israel
have sinned, done wickedly, and transgressed before thee,
as it is written in the Law of thy servant Moses: that
in that day he shall make Atonement for you, that he
might cleanse you, and that you might be clean from all
your iniquities before the Lord.*

The modern *Jews* now (because there can be no proper sacrifice, the *Temple of Jerusalem* being destroyed) the men they take a *white Cock* on this day, the women a *Hen*. (d) This *Cock* they swing three times about the *Priest's* head, saying, *Gallus Gallinaceus hic commutatio erit pro me*: that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*; acknowledging themselves worthy of death; and then they cast the entrals upon the top of the house, that some *Raven* or *Crow* might carry both them,

בָּנָיִן
Gnazarl. ex
יְגַזֵּר. capra
& בָּקָר
Azal, abit R
D. Kimchi in
Radic.

d Buxtorf Sy-
nagog. cap. 20.

ככז

c Suidas in voce
καθάρισμα.

and together with them, their sins into the Wilderness. And least they might seem to be mad without reason, they assign the cause why they make choice of a *Cock*, at this time, to be this: This word (*d*) *Gebber* in the Holy Language signifieth a Man, in their *Talmud* it signifieth a Cock. Now, say they, the Justice of God requires, that as *Gebber* sinned, so *Gebber* should make satisfaction. From this *Feast of Expiation* it is probable, that the *Grecians* used a yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned persons were brought forth with Garlands upon their heads, in manner of sacrifices, these they would tumble from some steep place into the Sea, offering them up to *Neptune*, (*e*) using this form of words, οὐτινα εἴη γε, *Sis pro nobis peripema*: As if he had said, *Be thou a Reconciliation or Propitiation for us*. The like kind of Expiation was used among them in time of any Pestilence, or contagious infection; for removal of such diseases, they then sacrificed certain men unto their Gods, * such men they termed καθάριστα. These two words are used by the Apostle, 1 Cor. 4. 13. and they are translated *filth* and *off-scouring*: we are made as the *filth of the World*, and as the *off-scouring of all things*. The words signifie properly the *filth* or *dirt scraped off mens shooes*, or from the *pavement of the ground*: But in (*f*) *Budaeus* his opinion, the Apostle had allusion unto those kinds of Expiations in use amongst the *Heathens*. As if he had said, We are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons, who were offered up by way of publick Expiation.

* Καθάριστα
ιλίγοστο ὄι
δὲ καθάριστ
ληπτή τινε
ν τινός ιτέ-
εγενόσσε διδ
μετρο τοῖς
διοῖς, *Vetus*
Scholiast, in
Aristophan.
Plut. pag. 48.
† *Budaeus an-*
not geliq. in
Pandect. De
pénis, p. 334.

Now, seeing at this Feast principally the High-Priest was a Type of Christ, it will not be amiss to note the agreement between the Type and the Truth.

Aaron.

Christ.

- | | |
|---|---|
| 1. The High-priest went into the Holiest of all, Levit. 16.3. | 2. Christ our High-Priest went into the Holy place, namely, the Heavens, Heb. 9.12. |
| 2. He went once a year, Exod. 30.10. | 2. He entred once, Heb. 9.12; |
| 3. He with the blood of Goats and Calves, Heb. 9.12. | 3. He by his own blood, Heb. 9.12. |
| 4. He alone, Heb. 9.16. | 4. He alone hath trodden the Wine-pres, Isay 63.3. |
| 5. He, clothed with his Priestly Robes, Levit. 16.4. | 5. He, ordained and sealed to this Office, by his Father from all Eternity. |
| 6. He took two Goats, Levit. 16. | 6. He took two natures : the impassibility of his God-head was shadowed by the Scape goat: his sufferings in his Manhood, by the Goat that was sacrificed, Theod. Qu. 12. in Lev. |
| 7. The Goat did bear the Peoples iniquities. | 7. Christ was made sin for us, 2 Cor. 5.22. |

CHAP. IX.

*The Sabbath year, or Seventh
years rest*

A Severy leventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*, *Levit. 25*. And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: So the *Sabbatical year* was to signify, that both they and their land was the *Lords*.

The observation of this Feast consisted chiefly in two things. First, in the not tilling or manuring of their ground, whence it was called (*a*) *scabath Ha-aretz*, the *Sabbaths of the Land*, *Levit. 25.6*. Secondly, in the Creditors discharging their debtors, and releasing their debts, and thence it was called (*b*) *shemita laibova*, *The Lords release*, *Deut. 15.2*.

Seeing they were that year forbid to till their ground, here a question might be made; what they should eat in the time of this intermission?

Answe. *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years*, *Levit. 25.20,31*. saith the Lord,

Seeing every seventh year, debts, according to Gods Command were to be remitted, some might demand whether this might not much endamage their Estates if they did lend? or harden their hearts not to lend?

Answe. It could not endamage their Estates, for it is a most infallible *Maxime*: *No man is a loser by serving*

שְׁמִיטָה
לַהֲבוֹת

שְׁמִיטָה
לִיהְוֹת

ving God. Whence the Hebrews themselves interpret this to be rather *Mandatum probationis*, A command of tryal, such as Abrahams offering up of Iсаac was, which God commanded, not intending that he should be sacrificed, but that Abrahams love might be tryed; rather than *Mandatum obedientiæ*, A command of obedience. To this purpose speaketh Aben Ezra, interpreting these words, *Saue when there shall be no poor among you*, Deut. 15.4. (c) That is, saith he, as if the Lord had said, *Know that that which I have commandēd thee, that thou shouldest not exact of thy Brother, will be needless. If all Israel, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea, all of you shall be able to lend to many Nations.*

c Aben Ezra.
Deut. 15.4.

The reasons why this Feast was instituted, are thought to be: First, to teach the people to depend upon Gods providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himself and his family, Levit. 25. 6. yet he was neither to sow his field, thereby to make his Harvest the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equal in every place. Secondly, they were hereby put in mind of that happy estate which Adam enjoyed in his Innocency, when the earth brought forth her encrease without manuring. Lastly, it shadowed forth that everlasting Sabbath which we expect in the Heavens. (d) And some conjecture this to be the ground of Rabbi Elias his opinion, (e) that the world should continue for six thousand years, but the seventh thousand should be the great Sabbatical year. The six thousand years answered the six working,

d Vid. Hospin.
de Orig. hujus festi.

e Talmud. in Sanedrin. c. Hiel.

working daies of the week , the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord , 2 Pet.3.8. Elias his words are these ; *six thousand years the world shall be, and again it shall be destroyed :* (f) *Two thousand shall be void, two thousand under the Law, and two thousand under the Messias.* The substance of this Prophecy, howsoever we reject it as too curious, yet seeing that a Jew spake it, it may serve to prove against them : First, That the *Messias* is already come : Secondly, That Moses his Law ceased at his coming.

Duo millia in-anitatis, duo millia dierum. Messie, Talmud. in Sane. drin.c. Halc.

C H A P. X.

Of their Jubilee.

THIS is the last Festival which God commanded the Jews, it was celebrated every fiftieth year It is commanded, Lev. 25.8. Thou shalt number seven sabbaths of years unto thee, &c. The English word Jubilee is derived from the Hebrew זובל Jobel, signifying a Ram; it signifieth a Rams horn. Seven Priests shall bear before the Ark seven Trumpets of Rams horns, Josh.6.4. Where the word Jobelim is used, and is expounded by the Chaldee Paraphraſt, Rams-horns. Marbachius is of opinion, that this year was called their Jubilee, from (c) Jubal, the first inventor of musical instruments, of whom we read, Gen. 4.21. Jubal was the Father of all such as handle the Harp and Organ: Other Authors deliver other reasons of the name, but it is most probable that this year was termed the year of Jubilee from Jobelim, the Rams-horns then sounded. There were five main uses of this Feast.

g Marbach. in Levit. 25.

First,

First, for the general release of Servants. Secondly, for the restoring of Lands and Tenements unto their first Owners, who formerly sold them. Thirdly, hereby a true distinction of their Tribes was preserved, because Lands returned unto their Owners in their proper Tribe, and Servants to their own Families. (d) Fourthly, some are of opinion, that as the ^{d Hospiniā ac} *Grecians* did compute their times by the number of *Olympiads*, the *Romans* by their *Lustra*, the *Christians* by their *Indictions*: So the *Jews* by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual Jubilee, which *Christians* enjoy under *Christ*, by whose blood we have not only a re-entry into the *Kingdom of Heaven*, which we had formerly forfeited by our sins (and this was haply signified by the *Israelites* re-entry upon their Lands formerly sold) but also the sound of the *Gospel*, which was in this Feast typed out unto us by the noise of the *Trumpets*, is gone thorow-out the world. And thus the *Lord God hath blown the Trumpet*, as *Zacharies* phrase is, *Zach. 9.14*. But neither this release of servants, nor restoring of Lands, was (e) until the tenth day of the first month *Tisri*, ^{e Moses, Ex. 34.18} at which time it was proclaimed by the sound of ^{fius in Hala-} *Trumpets*, or Rams horns; the nine first daies of ^{cha Schemit-} *Tisri*, ^{giebel, c. 10.} this month the Servants feasted and made merry, and wore Garlands, in token of their liberty approaching.

CHAP. XI.

The Feast of Purim, and the Feast of Consecration or Dedication.

Pur is a Persian word, and signifieth a Lot, whence this Feast of Lots is called Purim, i.e. ~~ΧΑΛΚΩΝΙΑ~~, A Lottery : It began on the fourteenth of Adar, and continued till the end of the fifteenth, Esth. 9.21. It was instituted by Mordecai, in remembrance of the Jews delivery from Haman, before whom lots were cast day by day, and month by month, for the destruction of them. In these two daies they read the History of Hester in their Synagogues ; and as often as they hear mention of Hamman, (a) they do with their fists and hammers beat upon the benches and boards, as if they did knock upon Hamans head.

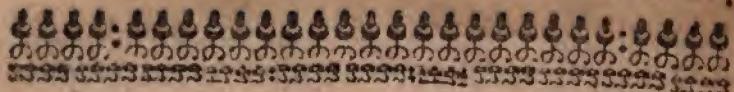
The Feast of *Dedication*, termed in the New Testament, *Exaenia* (b) a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many *things consecrated* in the Old Testament; the Tabernacles, the Temple, Priests, Altars, Vessels and Garments: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their Consecration. The Consecration therefore which we now speak of, being a yearly Festival, was the Consecration of the altar appointed by *Judas Maccabeus* to be observed from year to year, for the space of eight days, from the five and twentieth of the month *Cisren*, which answereth in part

10

to our December, 1 Macchab. 4. 59. Of this Saint John speaketh; and as he mentioneth our Saviours presence there, so he intimateth the time to be about December. It was at Jerusalem the feast of the Dedication, and it was winter, John 10. 22, &c.

The reason of this Feast was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyranny of Antiochus, and the *Idolatry* which he had forced upon them, setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two Feasts are of *humane institution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.



THE
FOURTH BOOK
OF THEIR
IDOLATRY.

CHAP. I.

The beginnings of Idolatry.

THe Infiniteness of Gods Majesty far transcendeth the capacity of created Natures; and if we consult not with Gods own *Oracles*, though the sense of a *Deity* may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of *God*, that he will adore the *creature* instead of the *Creator*: and when he hath multiplied the number of his *gods*, according to the number of the Stars in heaven, and creeping things on earth; yet still his heart will be doubtful, whether he hath worshipped the true *God*, nay whether the true *God* be not utterly unknown. For this reason the Mariners in *Jonahs* ship cried every man unto his *God*, *Jonah* 1. 5. Every man to his *own God*; and lest they might all mistake the true *God*, they awaken *Jonah* to call upon his *God*. This (*a*) uncertainty attending *Idolatry*,

a Serv. in Gtore.
sic. lib. 1.

Idolatry, caused the *Heathens* to close their Petitions with that general, *Dii deæque omnes*. (b) The *Arabi-* b *Gyrald. Syn-*
ans perceiving the insufficiency of their *known Gods*,
dedicated their Altars, Ignoto Deo, To the unknown God.
At Athens, Saint *Paul* found an Altar with the same
inscription, *Act 17. 23.* Hence other Neighbour-
Countries were wont to swear (c) by him that was c ΚΝΩΠΩΣ
unknown at Athens. From this doubt and distrust a *Athenians*
among the Athenians, what *Cod* was, and who he
was, sprang another uncertainty amongst them, as
dangerous as the other, dividing and sharing that
undividable Unity of the Godhead, between I know
not what Compeers and Equals, so that they had o-
ther Altars mentioning a plurality of gods: (d) the d *Pausanias in*
inscription being εἴσοδος ἀγνῶστων, the *Altar of the unknown Atticis.*
Gods, yea, the compleat and entire inscription of that
Altar which Saint *Paul* saw, is thought to have been
thus, (e) *To the gods of Asia, Europe, and Africa; to the*
unknown and strange, God. Which observation impli-
eth their practice to have symbolized with other
Heathens in that forementioned closure; *Dii Deæque*
omnes, O all ye Gods and Goddesses, help. This distrust
I think to be the chief reason why they worshipped
the unknown God; though I deny not but the Altars
might bear this Title, to conceal the name of their
Tutelar God, unto whose protection they had com-
mitted themselves: (f) because the *Heathen* people
generally conceited, that if the *gods* name, to whom
they dedicated a City, were known, then the En-
mies might by some magical incantation or charm,
call him forth, and cause him to forsake the *City*:
For the better preventing of which manner of evo-
cations, the *Tyrians*, the *Lacedemonians*, and others g *Macrobius Sa-*
(g) Nations fettered and chained their gods, that they turn 1.3. 259
might

tagm. 17.

ἀγνῶστοι.
Lucian in Phi-
lopatrie.d *Pausanias in*
*Atticis.*c Θεοῖς Ἀ-
οἰας, καὶ Εὐ-
ρώπη, καὶ
Αἰθίοπες, δέ τι
ἀγνῶστοι καὶ
ΖεύςTheophilus in
Ap. Apoll. 17.
23. v. Hieron.
Tr. 1. 12.f Alex. ab A-
lex lib 6. 1 ap.

g Tyraquet. in

illum leuum.

h Macrobius Sa-
turn 1.3. 259

might not depart. Again, it might be done in imitation of the Jews, who about the time of our Saviour his Incarnation, held it unlawful to pronounce that Essential Name of God, Jehovah, and instead thereof would read Adonai. The occasion of this concealment of the name Jehovah, I take to have been originally, to prevent the blaspheming of that holy Name among the Heathens, who had learned from

*h Vid. Macrobi. Satyr. 1. c. 18.
It. Ireneum, lib. 2. cap. ult.
Item, Origen. contra Celsum. 1. 6. fol. 76. col. 3.
i Vid. P. Galen. tin. lib. 2. c. 10.
k Plin. in Proem. lib. 5. hist. Natur.*

that name to denominate their Idols, (*h*) *Jove Iao Iaoth, Iada, &c.* Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex. 3. 15.* This is my name יְהוָה legnolam, for ever: (*i*) they read יְהֹוָה legnalem, to be concealed. Though I deny not but that name was always in some sense ineffable: namely, as, (*k*) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other Languages could not express without circumlocutions.

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name Jehovah: so the Original of many other ensuing kinds of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by Tradition, that the Sun, Moon, and Stars, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people Deified those lights of Heaven, and worshipped them as gods. Afterward corruption prevailing, their *Apotheosis*, or god-making Ceremonies, were extended to sublunary creatures, partly as *Symbola*, or representative signs of those greater and more glorious lights; for this reason the *Caldeans* worship fire: תְּאֵן, and Ur, of the *Caldeans*, mentioned

cd, Gen. 11. which signifieth fire or light, is thought to be the very god of the Chaldeans, though in that place the name *vr* be applyed to some chief City, from the name of the Idol. Yea, the god of Nahor, *Gen. 31. 53.* is thought to be no other; partly, also the inferiour creatures were canonized for gods, in way of thankfulness for the benefits received from them, for which reason the *Sea*, the *Winds*, the *Air*, the *Earth*, and fruits of the earth, became deified. At last, well deserving men; nay, *Crocodiles, Serpents, Rats, Cats, Dogs, Garlick, and Onions*, were reputed gods.

CHAP. II.

of Moloch, Adram-Melech, Anam-Melech, Baal, *The Tabernacle of Molech, Chiun, Rempham, Horses consecrated to the Sun,*
Thamuz.

Of the Idol *Moloch* we read in divers places of Scripture, *1 King. 11.* *2 King. 23. 10.* *Leviticus 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed god, ^b *Lorin. in AB;* not only of the *Ammonites*, but of the (*n*) *Moabites* ^c *ex Oecumen.* also. He had his name from *מלך Melac*, signifying to rule or reign. The Seventy *Elders* translate him, *ἄρχως, βασιλεὺς*, a Prince, or King. Such King=Idols were *Adram-melech*, and *Anam-melech*, the gods of *Shephervaim*, unto whom that people burnt their Children in fire.

I take *Moloch* and *Baal* to be one and the same *Idol*, they were both names of supremacy and rule, *בָּאֵל* *Baal* signifieth a *Lord or Master*. And *מלך Moloch*, a *King*,

King or Prince. They had both the same manner of sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer. 19. 5.* yea, they built the high places of *Baal*, which are in the Valley of *Benhinnom*, to cause their Sons and their Daughters to pass thorow the fire unto *Moloch*, *Jer. 32. 35.* In which Text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put into the end of the verse, to explain *Baal* in the beginning thereof.

b August. super Iudic. q. 1. vi. de fini Eusebium. Some think them to be different, because the (*b*) *Planet Jupiter* was worshipped under the name of *de prepar. lib. 1. Baal*; but the *Planet Saturn* is probably thought to have been worshipped under the name of *Moloch*. *c Plato apud. Macrob. Satur.* If we diligently observe Histories, we shall find such *I. 1. c. 23. ubi mendose citatur è Timaeo* a *confusion of the Planets*, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called (*c*) *Jupiter*, sometimes (*d*) *Saturn*; and concerning *Baal* this is evident: Hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus, the Lord of Heaven*. For *Baal* signifiat. *Servius in fieth Lord*, and *Shawaim, Heaven*. And what is this *Eneid. 1. Lord of Heaven* in the theology of the *Heathens*, other than the *Sun*? who may as well be stiled the *King of Heaven*, as the *Moon the Queen*. Yea, *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baal-samen*.

e הַלְׁכָה. M. tech dici volunt quasi יְהֹוָה Malach, (i) Angelus, Nun. cias. Proinde interpretantur Moloch Mercurium Deorum nuncium.
f R. Levi. Lev. 18. 21.

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name: But I find some Expositors to interpret *Moloch* to be (*e*) *Mercury*, others (*f*) *Mars*: these are but few, and the grounds weak. It is therefore more generally and more probably thought that

that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the Heathen people did sacrifice their (e) Sons and Daughters. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, (f) It was made of brass, wonderfull for its greatness, whose hands reaching towards the earth, were so hollow (ready to clasp) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire. You shall read in a manner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writteth thus: (g) Though all other houses of Idolatry were in *Jerusalem*, yet *Moloch* was without *Jerusalem*, in a place apart. How was he made? He was an Image of brass; he had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from another: and they set it on fire within, for it was hollow: and every man severally entred, according to his offering. After what manner? Whosoever offered a Fowl went into the first Chappel; he that offered a Sheep, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh. Thus *Moloch* and *Saturn* agree: First, in their sacrifice: Secondly, in the form of their Images. Now these seven chappels built for *Moloch*, may well resemble those (k) seven gates with which the *Perians* honored the sun; and as the seven gates did, so might these seven chappels mystically express the seven Planets, whereof the sun was *Moloch*, i. the King and Prince. When they sacrificed their sons unto this Idol, they did beat upon *Tabrets* and *Drums*, that the cry of the Child might not be heard by the Father. Thereupon was the place called *Topbez*, from *en* signifying a *Drum*, as likewile from the cry of the Children.

*c. Macrob. S. 1.
Iun. l. 1. c. 7.*

*f. Euseb. de pra-
par. l. 4. c. 7.*

*g. Jalkut Jer. 7.
fol. 57. Colam. I*

*k. Orig. contra
Celsu m. l. 6. f.
75. col. 4. 1. G. -
rald. in Deo-
rum Syntag. 7.
p. 223.*

dren, it was called *Gehenna*, νοι signifying a valley, and ονι roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its original from this fire, where-with the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect only unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified herein by allusion unto that (l) other fire, kept continually burning for the consuming of dead carkasses, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preserved there, the carkasses, filth and garbidge of the City.

*m Capnis de
Cabala p. 64.*

The (m) Cabalists treating of *Gehenna*, in this metaphorical sense, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superiour*; and *inferior*, by the first they understand bodily torments inflicted upon the bodies of sinners in this world: by the second they understand the paine of the soul in the world to come (n). They say likewise that there are *Septem Gehenna mansiones*, Seven degrees or mansion places in *Gehenna*. 1. *Infernus*. 2. *Perditio*, 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*, 6. *Terra inferior*. 7. *Terrastiens*. Of these seven receptacles, he that will mispend his time may read according to the quotation.

It is much controverced among Expositors, whether the children in this sacrifice were burnt in the fire or only initiated and consecrated to *Moloch*, passing in the middest of two fires in sign of their consecration? It is probable, that both were in use. First, the Scripture

*n P. Galatians
1. 12. c. 6.*

ture speaketh of both. Secondly, the Hebrew Doctors shew the manner of both. That they were burnt, *Jalkut* expressly teacheth, and with him (o) others accord, saying, *That Molech is the name of an Image, and the wise men of blessed memory interpret Molech to be an universal name, denoting any whom they made to rule over them: And it is agreed upon, that this is the abomination of the Sons of Ammon, and this phrase, to cause to pass thorow, is as much as, to burn.* Others say, *This Idols name was Molech, and (p) this was his worship: That he (namely, the Father) delivered his son unto the Priests, and they made two great fires; and they made his son pass on his feet between both these fires.*

<sup>o Aben Ezra
Lev. 18, 21.</sup>

<sup>p Rabbi Solo-
mon, Lev. 18,</sup>

Notwithstanding, we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six Chappels? No: I take this oblation of children not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Moloch*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Elijah*, 1 Kings 18. Bullocks, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not always altogether void of mans blood, but sometimes the Priests would lance and cut their own flesh: which custome, whence it had its original, I find not: only we find the like to have been practised by the Heathenish Priests in their sacrifices to *Bellona*: *Tertullian* touch-

^{1 Laßamp. 40.} eth it, but (r) *Lactantius* treating of *Bellona* and her Priests, speaketh more clearly, laying, They sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they run and leaped up and down like mad men. Who would not take these *Bellonites* to be the very *Baabites*, spoken of, 1 Kings 18. They leapt upon the Altar which was made — and cut themselves as their manner was, with knives and lances, till the blood gushed out upon them.

That the opinion of pleasing God by sacrificing their children sprang from *Abraham's* offering of *Iaac*, seemeth very probable, and is intimated by *R. Solomon*, who bringeth in *God* speaking concerning *Moloch* after this manner: I never commanded that they should offer up their sons for an oblation, and I never spake it unto any of my Prophets: (1) and when I spake to *Abraham* to sacrifice his son, it entred not into my heart that he should sacrifice him, but to make known his righteousness, Yea (t) *Porphyry* treating of *Saturn*, (who seemeth to have been this very *Moloch*) saith, that the *Phœnicians* called him *Israel*, and that he had by *Anobreth* one only son called *Ieud* in the *Phœnician* language, (no doubt from the Hebrew *Iechid*, signifying an only begotten, and applied to *Iaac*, Gen. 22. 2.) which he offered upon an *Altar* purposely prepared. Who seeth not the History of *Abraham* and *Sarab* under the names of *Israel* and *Anobreth*? and the immolation of *Iaac* under the name of *Ieud*? and the original of this Son-sacrificing Divinity, to have been the unwarrantable imitation of *Abraham*?

But what! Was the sun worshipped *Idolatrously*, no otherwise? Yes, except I am deceived, we find another manner of worship described by *Amos*, chap.

5:26.

⁽¹⁾ *Solomon. Iar. chi. Fer. 7. 31.*

⁽²⁾ *Enseb. pra- par. Evang. 1. c:7. p. 17.*

5. 26. But ye have born the Tabernacle of your Moloch, and Chiun your Images, the star of your God, which ye made to your selves. This translation I prefer before others. First, because the * Hebrew word signifieth a Tabernacle. Secondly, it is rendred the Tabernacle of Moloch, not Siccuth your King, by the Seventy. Thirdly, it is so repeated by Saint (t) Stephen Act. 7. 43. Te took up the Tabernacle of Moloch, and the star of your God Remphan, figures which ye made to worship them.

Three things are to be enquired for the understanding of this parrallel. First, what the bearing or taking up of this Tabernacle is. Secondly, what Idol was pointed out by these names of Chiun and Remphan. Thirdly, what is meant by the star of this God.

The taking up of this Tabernacle denoteth their worship which they exhibited unto their Idol, by carrying him up and down in Tabernacles and Pageants, after a solemn manner of procession: By the Romans this solemnity was termed *pompa*, and the Tent or Pageant in which the Idol was carried, *Thensa*, according to that, *Thensa Deorum vebiculum*. This kind of Idolatry may seem to have had its original among the Heathens from an unwarrantable imitation of Moses's Tabernacle, which was nothing else but a portable Temple to be carried from place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the Heathens from the true worship of God, which he himself had prescribed unto his people. Thus, as God had his Tabernacle, Priests, Altars, and Sacrifices, so the devil had his Tabernacles, Priests, Altars and Sacrifices. As God had his Fire ever burning upon the Altar, so had the devil his fire preserved burning by those Vestal Votaries. As God had his Propitiatory, or Mercy.

Kōדְרָה
בְּרֵבֶת תְּלִוָּה
מְלֹאָכָה, וְתָדָם
אֲסֵרָה תְּבֵשָׁה
עַמְּדָה פְּנֵי
תְּמִימָה עַמְּדָה
טוֹבָה.

ταύταις.

ταρεσπίνει
διάρρηγει.

Ιοσ. ιβ. Αντ.

Λαυ. 6. 32

Mercy seat: so had the devil his *Sacros tripodar*, his *Oracles*, from which he would speak unto them that served him. This solemn procession was performed by the *Romans* in the honour of the ^{*}*sun*. It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted, the *sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused great *Horses* and *Chariots* to be led up and down. (x) *Horses* were consecrated to the *sun* by the *Romans*, and their *Cirque* place was sometimes called *τὸν ἵππον*, and *ἵπποσεγκένιον*, an *Horse-race*. And that *Chariots* was commonly used in those pompous shewes is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Josiah* did put down the *Horses* given to the *sun*, and the *Chariots of the sun*. This kind of Idolatrous worshipping the *sun* seemeth to have had its beginning from the *Persians*, who also accounted *Horses* holy to the *sun*: (z) And the *Persian King*, when he would shew himself in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus solis*.

The second inquiry is, What *Idol* was meant by *Chiun* and *Rephan*, otherwise in ancient Copies called *Repham*. Not to trouble the Reader with the various interpretations of *Expositors*, much less with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian language* was called *Chon*: by *Rephan* we are to understand the same *Hercules*, for רְפָהִים *Rephaim*, in the holy tongue signifieth *Giant*: By *Hercules* we may understand the Planet of the *sun*: There are *Ety-mologists* that derive *Hercules* his name from the *Hebrew* הֵרֶכֶל, *Hiercol*, *illuminavit omnia*: the Greek
(a) *Ety-*

⁷ *Hic illius ar-
ma, hic currus
fuit.* Virgil. Aeneid. 1.

^z *Cet. Rhodig.
antiq. l. 8. c. 2.*

* *Solis honore
novi grati spe-
Bacula Circa.
Antiqui dixer-
Pates Corri-
Astrol. l. 1. num.
17. vi. Dempf.
x Alex. ab Alex.
lib 3. cap. 12.*

(a) *Etymology*, holds correspondence with the Hebrews and both signify that universal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphyry* interpreteth *Hercules* his twelve labours, so often mentioned by the Poets, to be nothing else but the twelve signs of the Zodiack, thorow which the *sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the Jews? It is probable the name was; for *Hercules*^{71.} was the god of the *Tyrians*, from whom the Jews learned much *Idolatry*, as being their near Neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the High-Priest sent three hundred drachmes of silver to the sacrifice of *Hercules*, 2 *Mac.* 4. 19.

Thirdly, it followeth that we should enquire, what this *star of Remphan* was, it is probably (c) thought that it was a certain *star painted in the forehead of Molech*; Neither was it unusual for the Heathen people to paint their *Idols* with such *Symbolica Additamenta*. (d) *Julius Cæsar* his Image had a *star* depicted on the *crown of his head*.

^a *Hercules quid aliud est quam Ægæus n. è G. (i.) aeris glorias que perro alia est aeris nisi solis illuminatio?* *Macrobi. Satur. l. i. c. 20.*
^b *Euseb. de prep. h. 3. c. 4. p. 1.*

^c *Oecumenius A.D. 743.*

^d *Sueton. in Jul. c. 88. It. Plin. hist. 12. c. 25. Horat. l. 1. Od. 12.*

^e *Hieron. com. ment 3 in Ezek.*
^f *Pier. Hierogl. l. 9. p. 68.*

The Sun was also worshipped by the house of *Judib*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierom*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun*, from the Hebrew *Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the *Lord or Prince of the Planets*. The month which we call *June*, was by the Hebrews called *Tamuz*; and the entrance of the *Sun* into the sign *Cancer* was, in the Jew's *Astronomy*, termed *Tekupha Tamuz*, the revolution of *Tamuz*. Concerning *Adonis* whom sometime ancient Authors called *Osiris*; there are two things remarkable, *apartemque*, the death or loss

* Nunquamq;
satis quasitas
Osiris.
Semper enim
perdunt, semper
et inveniunt.
Lucan.
¶ Plutarch. in
Alcibiade.

of Adonis and *Iupiters*, the finding of him again. As there was great * lamentation at his loss, especially amongst the (f) Women; so was there great joy at his finding. By the death or loss of Adonis, we are to understand the departure of the sun; by his finding again, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree Northward. Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree Southward: answerable unto these two departures, which may be termed *disparitions*, *disparitions*, or *losses of the Sun*, there are two returns immediately succeeding, which may be termed likewise *iupiters*, the *findings* or new appearances of the sun. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the sun began to be farthest Southward; and the house of *Judah* theirs, in the month of *June*, when the sun was farthest Northward, yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek. 8.14*. *There sate women weeping for Tamuz.*

^e Procopius in
Ifaiam. ad c. 18
It. Cyrus l. 2.
Tom 2 in
Ifaiam.

These solemnities were chiefly observed, between the *Biblienses* and the *Alexandrini*, (g) the manner was thus: When the *Biblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark of Bulrushes*, therein they signified, that *Adonis*, whom they lamented, was found again, this *Ark*, being after the performance of certain rites and ceremonies, committed to the Sea, forthwith it was carried by the stream to *Biblus*; upon the receipt whereof, the lamentation of the Women was turned

in-

into joy. (b) Others say, that this lamentation was performed over an Image in the night season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this form of words (i) *Trust ye in God, for out of pains salvation is come unto us.* (k) There are likewise of the Jews that say their Tamuz was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it self seemed to weep.

h Julius Maternus Firmicus l. de errore profan. Religion.

There (l) are that think the Prophet alludeth unto those letters inclosed in those fore-mentioned *Bull-rush Arks*, Isa. 18. 2. When he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sense, for by reason of the Shelves and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bull-rush*, which by the Egyptians was termed *Papyrus*, and these kind of Ships (m) *Papyrus-naves*.

*i אָסְפֵּרֶת וְ
צָהַב בְּזָהָב
אַמְתָּן כְּנָבָדָה
וְאַתְּלָנְיָה
Firmicus ibid.
הַדְּבָרִים וְעַשְׂוֵה
צָלָאֹת
עַיְבוֹן
עַפְרוֹת
חַנִּין
טְשִׁׁים
שְׁאַמְתָּחָתָה
*R. Dav. Kimchi. radic
I Procop in Isai.
18.
in Plin Hist lib.
6.cap,22.**

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith,
Bell and the Dragon.

WHOM the Hebrews called Baal, the Babylonians called Bell; and although the Planet of the sun only at first might be worshipped under that name, yet at last it became a common name to many other Idols, according to that, *There are many Gods, many Baalims or Lords, 1 Cor. 8.5.* As

the same Idol Jupiter had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius* because he gave *Rain*; *Jupiter Luctans*, because he gave *Light*; *Jupiter Altitonans*, from *thundering*; So Baal had his distinctive Titles, and different Rites of worship, sometimes occasioned by the place, as *Baal-Peor*, Numb. 25. 3. sometimes from the benefit obtained, as *Baal-Tsephon*, Exod. 14. 1. and *Baal-Zebub*, 2 King. 1. 2. sometimes for some other reason, as *Baal-Berith*, Judg. 8. 33.

a Hieronym. ad
Hof. c. 9. Idem
prodidit Isidor.
Orig. 1. 8.

b Hieron. in
Iad. l. 5. c. 15.

c Philo Jud.
lib. 2. Allegor.
p. 79.

d P. Fag. Exod.
14. 1.

Baal-Peor is thought to be that (a) *Priapus*, that obscene *Idol*, so famous in prophane Authors. He was called *Peor*, from the Hill *Peor*, mentioned, Numb. 23. 28. as likewise his Temple wherein he was worshipped, standing upon the same Hill, was called *Beth-Peor*, Deut. 3. 29. He was worshipped by the *Moabites* and *Midianites*: the *Idol Chemish*, Jer. 48. 7. is thought to be the (b) same, and I take it to be applied to *Baal Peor*, by way of contempt, as if one should say, their *blind god*, according to that in the Psalm, *They have eyes and see not*. For the first letter (c) *Caph*, signifieth *quasi*; and *wāw* *Musch* *Palpare*, to grope or feel about, in manner of blind men. *Baal-Tsephon* is thought by the (d) Hebrews, to have been an *Idol* made by the *Egyptian Magicians*, and placed in the Wilderness, to observe and stop the *Israelites* in their departure from *Egypt*; whence it was termed (g) *Tsephon*, from *תָּפַח* *Taypha*, signifying to *watch*, & observe in manner of a *watchman*: because

we

we may call him *Baal speculator*, as, among the *Romans*; because *Jupiter* stayed the *Romans* when they were flying, he was called (*e*) *Jupiter stator*.

<sup>c Rosin, lib. 2.
antiq. Rom.
cap. 5.</sup>

Baal-Zebub, soundeth as much as the *Lord of the flies*, (*f*) or a *Master fly*, which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-Zebud*, בָּאֵל זְבֻבַּן ^{A καράβην.} ^{Gregor. Nazianz. orat. 2.} ^{contr. Julian.} ^{p. 102.} ^{g Plin. l. 10. c. 28.} *Zebub* signifieth a *Fly*. (*g*) This *Idol* was worshipped by the *Cyrenians*, but principally by the *Ekronites*, because whensoever they sacrificed unto him, the swarms of *flies* which at that time molested the Country, died. But it is certain, that this was not the alone reason, for they were wont to repair to him, as to an Oracle, 2 King. I. 2. We may call him *Jupiter muscarius*, or *Hercules muscarius*: (*b*) for the Inhabitants of the City *Elis* sacrificed to *Jupiter* under the name ἄποιγος, (*i.*) *A driver away of flies*: and the *Romans* to *Hercules*, under the same name. Some *Greek Copies* in the *Gospel* read Βειλζεβύλ, *Beelzebul*: which change is interpreted to be, for to shew the greater contempt of the *Idol*, as if they should say, *Jupiter stercoreus*, בְּאֵל זְבֻבַּן *Zebel* signifieth *stercus*, and *Beel*, or *Baal*, signifieth *Dominus*.

^{h Clemens ALEXAND., in propterea.}

Baal-berith was the *Idol* of the *shechemites*; of his Temple we read, *Judges* 9. 4. בְּרִית Berith signifieth a *Covenant*; so that *Baal berith* may be translated *Jupiter fæderatus*, (*i.*) *The God unto whom they bound themselves by Covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that off the *Apocrypha*, where the History is described.

<sup>i Ἔδυκει
εὐτοῖς τῷ
βαῖλον διαδῆ-
νειν, τῷ τίτανε
αὐτοῖς αὐτὸν
εἰς δέδυ.</sup>
<sup>Septuagint, in-
terp. Jud. 8. 53.</sup>

CHAP. IV.

Of Dagon.

a R. Dav. 1 S. 5.

THe (a) Hebrew Doctors say this Idol Dagon was made from the Navel downward in form of a Fish, but from the Navel upward in form of a Man. This they collect from 1 Sam. 5. 4. The two palms of his hands were cut off upon the threshold. And furthermore they say, The Idol Dagon had his name from the Hebrew דָג, signifying in the Holy Language, a fish, according to which description we may English him, the Philistians Neptune, or * Triton. Others derive the name from דָג Dagon, signifying Corn: and they (b) say, that he first invented the use of the Plow, and Corn; whence they translate him Jupiter aratrius. In this respect we call him the Philistines Saturn, because Antiquity makes (c) Saturn the first Inventer of Husbandry, and therefore paints him with an Hook or Sithe in his hand, as being the fittest Hieroglyphick for Husbandry. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea, they are not wanting among the Jews themselves, that say, this Image of Dagon was made in the form of a man. Notwithstanding Scaliger his conjecture is not improbable, that those who interpret Dagon, Jupiter aratrius, or אֱלֹהִים, might mistake and read שָׁדָא Shadai, signifying Ager, Afield, for שָׁדָא Shaddai being the very Name of God, signifying Omnipotens, Almighty.

CHAP.

CHAP. V.

Of the molten Calf.

The History of the Molten Calf is at large set down, *Exod. 32*, where we read, that by reason of Moses his long absence, the people desired of Aaron, gods to be made; whereupon Aaron made for them the *molten Calf*. The reason why they worshipped God rather in the similitude of a *Calf*, than of any other Creature, is generally by *Expositors* conceived to be from the corruptions learned among the *Egyptians*, who worshipped their Idol (a) *Apis*, otherwise called (b) *Serapis*, in a living ^{a Plin. Nat.} *Oxe*, and otherwise in an Image made in the form and ^{bij. l. 1. c. 46.} *similitude of an Oxe*, with a bushel on his head. This ^{c Herod. l. 1. Se-} *Oxe* was remarkable for certain notes and marks, ^{d tin. c. 35. ant} whereby it was differenced from all others. It was ^{e aliorum di-} *black bodied*, it had a *white fore-head*, and *white spot* ^{f stindione 45.} *behind*, and a *knot* under his tongue: for the more curious fashioning and polishing of these marks in the *molten Calf*, Aaron may seem to have made use of his (c) *graving stool*. (d) The *Egyptians* repaired unto this *Oxe* for the resolution of matters doubtful, as ^{g Plin. Hist lib.} to an *Oracle*, and the manner of consulting with ^{h. c. 46. It. A-} him, was thus. The party that repaired unto him, ^{i Alex. Genial,} rendered a bottle of *Hay*, or *Grass*; which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. *Thus they turned their glory into an Oxe* that eateth *grass*, *Psalms. 106. 20*. The Hebrew word in the *Psalms*, translated an *Oxe*, is, (e) *Shor*; which I ^j note, because in my opinion, it giveth light to one ^k of

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the Hebrew word (f) *Ap*, signifying a face: sometimes *Serapis* quasi *Shor-apis*, which is nothing else but *Bovis caput*, an *Ox-head*; the very name used by the (g) Fathers to express this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Israel* from the *Egyptians*: but whence the *Egyptians* first learned it few have taught. They do not conjecture amiss, who interpret the first Institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt*, and other Neighbour Countries, in the seven years of famine. Besides the testimony of no slight (h) Authors, there are strong inducements to perswade it. First, both the years of plenty and famine were fore-signified by the apparition of *Oxen*. Secondly, what fitter Emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extream famine) than an *Ox*, the true and lively Hieroglyphick of an industrious Husbandman? Thirdly, in this *Suidas* agreeth with others, that this *Ox* was pourtrayed with a bushel on his head, though others do more clearly express the reason of this portraiture, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transfer the fault upon certain *Prosvlyte Egyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Egyptians*, contrary to his expectation, by their Art *Magick* produceth a *Calf*, to which purpose they urge *Aarons* own words, *Exod.31.34.* I did cast the Gold into

(f) *Vulcas facies*
quia

g *Cyprian. de bono patienti. v.*
318. *vid. etiam August. p. 73.*
It. Tertul. adv. Jud. cap. 1.

h *Suidas in Z. legonis.*
Rufinus lib. 2.
bis. Eccles. cap. 23. Pier. Hierog. lib. 3. p. 25.

into the fire, and thereof came this Calf; as if his art or will went not with the making thereof, but of it self it made it self. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his engraving instrument writes down Aaron's sins; so the confession of others, more ingenuous Jews proclaims the Israelites, saying, that (i) אָנֹן לְגַעַת שׂוֹאֵל פּוֹרֻעֲפָת שָׁאִינִי כֵּה אָנֹמֶר אַתָּשִׁין חַעֲנָל No punishment befalleth thee Israel, in which there is not an ounce of this Calf. I conclude this with the analogy between the Egyptian Apis, and the molten Calf: and this consisteth in three things. First, As there were some special marks in the Egyptians Ox; so is it probable that Aaron with his engraving Tool made the like. Secondly, As the Egyptians in honor of their Ox (k) celebrated a solemn Feast, with much singing and mirth. So the Israelites proclaimed a feast in honor of their Calf: The people sat down to eat and drink, and rose up to play. Thirdly, As the Egyptians Ox was at last drowned in the River, so Moses burnt the molten Calf, and beat it to powder, and cast it upon the face of the water, Exod. 32.10. Deut. 9.21. Jeroboam afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people go up to Jerusalem, and do sacrifice in the house of the Lord, they would revolt from him, and return to the King of Judah: whereupon he set up two Calves of gold, the one in Bethel, the other in Dan; saying unto the people, It is too much for you to go up to Jerusalem, 1 King. 12.28.

^k*Suid. in voce Apis.*

Moses Gerund,
vid. Munk.
Exod. 32.

CHAP. IV.

a Hymn Ana.
thematum a.
blasphemum pri-
mo didicere
ab Isaelitis,
Num. 7. 1 Sam.
21.

b Asaḡtu 3
iz̄d̄ d̄nt̄o
osanraiz̄
Eunerae.

Astarten Iunam
esse op̄nor. Lu-
cian de dea
Syria.

c August. super.
Iudic. quest. 16.
d Astarte Ura-
nia idemonni-
no valeat apud
Phoenicis, quod
Juno Lucina
apud Latinos.
Deducitur, U-
rania ab He-
breo 7:18

Nun in fine ad.
j: Ho aut per se
solum, aut cum
Jod quid pas-
sim fit Syris,
quasi 7:18 vel
7:18 is fa-
minis vero.

(i) Lucidus &
Lucida, aut Lu-
cinus & Lucina.
Et hinc Gra-
ci suum
ic godv

mutuatis sunt. e Asaḡtu dicitur, οαεγ̄ τιω Η δεγ̄ον δεχ̄η ab imperio quod in astra ex-
erceat. vid Herodian. 15. f Macrob. Sat. 1.c. 15. g Macrob. Sat. 1 c. 21.

Of Astaroth, Ammonia, Juno, the Queen of Hea-
ven, Diana of the Ephesians.

As the Sun was worshipped under many names, so likewise the Moon. Astaroth was the Idol chiefly of the Zidonians, 1 King. 11. 5. 2 King. 23. 13. She had her Temple, called the house of Astaroth, in which the Philistines hanged up Saul's (a) Armor after his death, 1 Sam. 31. 10. That the Moon was worshipped under these names needs not (b) proof; only (c) some say, that Astarte was Juno: and why may we not say, that Juno was often used to express the Moon? (d) Both the Moon and Juno are often called by the name of Urania. And as the Moon in respect of her light is called Urania; so in regard of the lesser lights in the heaven, she is called Astroarche that is, the (e) Queen of the Planets; or as Horace speaketh of the Moon, Siderum Regina, the Queen of the Stars: Or lastly, as Virgil speaketh of Juno; Di- vum incedo regina, the Queen of the Gods. It seemeth very probable, that this is that Queen of Heaven, of which the Prophet speaketh, Jer. 7. 18. Jer. 44. 17. Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the Calends, or first day of every month (was it not to the Moon?) And yet notwithstanding it is ascribed to Juno (f) whence she is called Juno Calendaris. Lastly, As Jupiter (g) Ammon was no

other

other than the *Sun*, and worshipped him in form of a *Ram*: so for ought I see, the *Moon* might be called *Juno* (*b*) *Ammonia*, and worshipped in the form of a *sheep*. ^{h Cœl. Rhodic.} Sure I am, that the *Hebrew Doctors* describe the Images of (*i*) *Astaroth*, to have been made in the form of *sheep*; and the word *Astaroth*, in the Original, signifieth a *flock of sheep*, and the *Moon* might as well be called *Ammonia*, as the *Sun Ammon*, both being so called from their heat, which in the Holy Tongue is called (*k*) *Hammah*, and from thence likewise those Images ^{i D. Kimchi.} ^{j Sam. 31. 10.} ^{k סְמָה Calor. Sol.} (of which we read, *Levit. 26. 30. Isa. 17. 8. Isa. 27. 9.*) are called (*l*) *Hammianim*, because they were certain Idols placed upon the house top, and so always exposed to the *Sun*. Furthermore, as *Jupiter* (*m*) *Ammon* was painted with *horns*, so likewise was the (*n*) *Moon*: why they should be thus painted, many reasons might be produced, but chiefly three; the first peculiar to the *Sun*, the other common both to *Sun* and *Moon*. First, the *Sun* was painted with *Rams horns*, because with the Astronomers the sign *Aries* in the Zodiack is the (*o*) beginning of the year. Secondly, because as the strength of *horned beasts* consists in their *horns*, so the virtue and influence of the *Sun* and *Moon* is derived into sublunary creatures by their beams. Thirdly, because the light of the *Sun* and *Moon* makes the reflection *cornute*, or *horn-like*. ^{p קָרְנֵי חַחּוֹר cornu a magnificencia, R. Solom. potio Hebreum קָרְנֵי כָּרְנֵי קָרְנֵי כָּרְנֵי cornu eminunt significat in morem cornuum splendorem radios, et emittere.} When *Moses* came down from God, *Aaron* and the people saw that his face shined, *Exod 34.* the *Latine* reads it, *Facies ejus erat cerevata*: and hence it is, that *Moses* is painted with *horns*, which some of the Rabbines have interpreted (*p*) *horns of magnificence*. The error grew from the doubtful signification of the *Hebrew* word signifying *splendor* or *brightness*, and also *horns*.

*q. Macrobi. Sa.
turn. I. 1. c. 15.*

*t Plin. I. 35. 14
I Plin. I. 6. 40*

*t Simili profus
ratione Abeni-
ensium num-
mos quosdam,
boves: eorun-
dem Abenien-
fum alios
quosdam
Kbeas
(i.) pueras,
alios Corin-
thiorum
tridacnae
pullos: alios Pe-
loponnesiorum
χαλδας
testudines; alios
Romanorum
naves vocabant.
q. Macrobi. Sa.
turn. I. 3. c. 8.
Non absimilem
i dolatram in
cultu Veneris
prodidit Julius
Firmicus de
errore profan-
e Religion. c. 4.*

(q) The Moon was also worshipped under the name of Diana, who although she were worshipped thoroughout all Asia, yet she was had in principal esteem among the Ephesians, whence arose that cry, *Great is Diana of the Ephesians, Act. 19. 28.* Her greatness among the Ephesians appeareth partly by her Temple, which in (r) one place Pliny saith was two hundred and twenty years a building, but (s) elsewhere he saith 400 years: partly from the great gain procured unto the Silver-smiths in making and selling silver Temples of Diana. *Act. 19. 24.* It is much disputed what those silver Temples were; some think them to be little houses, or shrines (such as were for their smallness portable) in form representing the Temple of Diana, and within having the Image of Diana inclosed, and in this sense *raida* is sometimes used, to signify closets or shrines wherein Images were kept: Others think, certain coyns or pieces of money to be called by the name of Diana's Temple, from the similitude of Diana's Temple engraven or stamped upon those coyns: as in England we call some pieces of gold the *George*, others the *Angel*, others the *Thistle*, from the impression which they bear. The like custom of naming coyns from their Sculpture or impression was not unusual among the (t) Ancients; neither were such coyns unusual on which the Temple of Diana was engraven, and these capital letters added, DIAN. EPHE. Theodorus Beza in his major Annotations upon the *Act's*, reporteth that he hath seen two of these himself.

We read of another kind of Idolatrous Worship towards the Moon, to have been (u) that men sacrificed to her in womans apparel, and women in mens apparel, because they thought the Moon to be both

male

male and female, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Dens Venus*, as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of *Idolatry*, Deut, 22. 5. Where men are forbidden to wear womens apparel, & è contra ; but it is more generally, and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

x Maimonid, in
more Nebochim
part. 3. cap. 38.

C H A P. VII.

Of other Gods mentioned in Scripture.

THe *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blind devotion deified also the other *Planets*, and that numberless number of lesser lights, called in Scripture, *Militia Cæli*, The Host of Heaven, whose several natures, properties and influences, are not distinctly known. In like manner there is an *Host of Idols* mentioned in Holy Writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *Chambers of Imagery*, wherein all forms of creeping things were pourtrayed on the walls, *Ezek. 8*. It may be termed their *Pantheon*.

In those Colonies which the King of *Ashur* transplanted into *Samaria*, every one worshipped the god of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hathath* made *Ashima*, the *Avims* made *Nibbaz* and *Tar-*

tak; the *Sepharvaims* burnt their Children in the fire to *Adrammelech*, and *Anammelch* the gods of *Sepharvaim*, 2 King 17. 30. 31. (a) The Hebrew Doctors say, that *succoth Benoth* was the picture of an *Hen* with her *Chicken*: *Nergal* they interpret *Gallum sylvestrem*, *Asima* a Goat, *Nibhaz* a Dog, *Tartak* an Ass, *Adrammelech* a Mule, *Anammelech* an Horse: that such brute beasts should be worshipped as gods, may seem ridiculous; but the like to have been practised among the Heathens, profane Authors abundantly testify. The (b)

b Lucian l. 16.
de Syr. Dea,

c Herodotus in
Euterpe.

d Cic. de legib.

l. i. vid. Tira-
quel. in Alex.

e Neoplat. l. 6.

c. 26.

f Porrum &
cepe, nefas vio-

lare & fran-
gere morfu. O

sanctas gentes
quibus hac na-

scuntur in hor-
ris Numina.

Juvenal. satyr.
25.

Cock was worshipped as a god among the Syrians, (c) A Goat by the Mendesii; (d) A Dog by others: Yea, they have adopted into the number of their gods &c. Oxen, Lyons, Eagles, Wolves, Crocodiles, Cats, Rats, (e) Nay, they have digged their gods out of their gardens, (f) Garlick, Leeks, Onions, &c. To these may be added *Nisroch*, which was the god of the Assyrians, and, as it seemeth, had his Temple at Nineve, 2 King. 19. ult. and *Esay* 37. ult. Secondly, רִמְמָן Rimmon, the word signifieth a Pomegranate. Concerning this Idol it is much controverred, whether *Naaman* sinned not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon, &c.* 2 King. 5. 18. Read the words in the *Preter tense* [when my Master went into the house of Rimmon] the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word בְּבֵבָב Beppo, in going, is put to express the time past, in the titles of the Psalms 52. and Psalm 54. Thirdly, *Nebo* otherwise called *Nabo*, an Idol of the Assyrians, Jer. 48. 1. He had his name from Prophecy, נָבִי Nabbi, signifying a Prophet, he seemeth not much to differ from Ζεύς βολῶν, or Ζεύς ματέρων, so often mentioned in Homer. (g) Diodorus Siculus maketh them both one, and we may

g Died. Sicul.
l. 5. c. 27.

LIB. IV. *The several manners of Divine Revelation.*
may render *Nebo*, the *Affyrians Ammon*, or *Jupiter Vaticinus*, the god of their *Oracles*.

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CHAP. VIII.

The several manners of Divine Revelation.

AS *Idolatry* originally sprang from mistaking of Scripture; so *Witch-craft* and *Sorcery*, (which holdeth near affinity with *Idolatry*) seemeth to have had its first beginning from an imitation of *Gods Oracles*. *God spake in divers manners*, Heb. 1.1. *By dreams*, by *Urim*, by *Prophets*, 1 Sam. 28.6,7. when the Lord would by none of these answer King *Saul*, then he sought to a Witch. To these might be added *Gods* speaking from between the *Cherubims*, his answering by *Visions*, *Angels*, and *Voices*: but the chief manners of revealing himself, observed by the *Hebrew Writers*, are four, which they term (*a*) *four degrees* ^{a P. Pagius in Exod. 28.} of *Prophecy*, or *Divine Revelation*: somewhat therefore being spoken of these, I purpose to explain the several sorts of unlawful divinations mentioned in Scripture.

The first degree was נְבָהּ *Nebuah*, *Prophecy*. This was when God by certain visions and apparitions revealed his Will.

The second was רַקֵּד הַנֶּסֶךְ *Ruach Hacodesch*, *The inspiration of the Holy Ghost*, whereby the party was enabled without *Visions* or *Apparitions*, to prophesie: some shewing the difference between those two (*b*) ^{b D. Kimchi. prefat. in Psal.} add, that the gift of Prophecy did cast a man into a trance or extasie, all his senses being taken from him; but the inspiration of the Holy Ghost was without any such extasie, or abolition of the senses, as appeareth in *Job*, *David*, *Daniel*. Both these degrees, as likewise *Urim* and *Thummim* ceased in the second Temple, whence.

e Talmud, in Sanhedrin, c. 1. whence their ancient Doctors say, (*c*) that after the latter Prophets Haggai, Zachary, and Malachy were dead, the Holy Ghost went up or departed from Israel. Howbeit, they had the use of a voice or echo from Heaven. In which speech we are not to understand that the Holy Ghost wrought not at all upon the creatures, or that it wrought not then in the sanctification of men, as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the Holy Ghost, then ceased; and in this sense the Holy Ghost was said to have departed from Israel. Unto this common received opinion, that passage might have reference, *Act 5. 19.* We have not so much as heard whether there hath been an Holy Ghost or no. That they did not doubt the distinction of persons, appeareth clear, if that be true which (*d*) some have noted, that the ancient Jews before Christ were so catechised in that point, that they observed the Mystery of the Trinity in the name יְהוָה Jehovah, for though the name consisted of four letters in number, whence it was called *Quadriliterum*, yet there were but three sorts of Letters in the name: י Jod signified the Father, who was the beginning of all things: ו Van is a conjunction copulative, and denoted the third person in Trinity, which proceedeth from the Father and the Son, ה He signifieth the Son of God. The Rabbines have a saying, that God made all things, *in litera ה He*. They may allude to this, that he made all things by his Word: he said, Let there be thus and thus, and it was so: but they may also allude to the second person in Trinity. And furthermore, they note that ה He, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

The third degree, was *Urim* and *Thummim*. *Urim* fig.

*d P. Fagius
in Exod. 28.*

signifieth light, and *Thummim* perfection. That they were two ornaments in the *High priests brest-plate*, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve.

(e) Some think them to be the four rows of stones in the brest-plate, the *splendour and brightness* of which foreshewed victory; and by the rule of contraries, we may gather, that the *darkness of the stones* not shining presaged evil. (f) Others say it was the name *Jehovah* ^{f R. Solom.} put in the doubling of the brest-plate, for that was *quemadmodum* double *Exod. 28.16.* (g) Others declare the manner ^{refert D. Kimchi in radic.} of consulting with *Urim* and *Thummim* thus: First, ^{g Talmud, in} they say that only the *King*, or else the (h) *Father of Jonah* ^{c. 6.} *the Consistory* had power to consult, or to propose the ^{vid. P. Fazgium in Exod. 28.} matter unto the *Priest*, and the *Priest* only had power ^{h Abbeth din.} to resolve. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy writing, termed *Urim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarchs*, *Abraham*, *Isaac* and *Jacob*; so that no letter of the *Alphabet* was wanting. The question being proposed, some say that the letters which gave the answer were כוֹלְסִים (i.) *they did arise* and *ensinently appear above the others*. An example they take from *2 Sam. 2.1.* When *David* asked the Lord, Shall I go up into any of the Cities of *Judah*? the Lord answered, נָאַת Gnaleh, *go up*. Here, say they, appeared out of the name of נָבָע Schimeon, לֵוִי Levi, וְ out of the name of יְהוּדָה Jebudah. Others say, that the letters which represented the Oracle were מְנוּזָה (i.) that they did after a strange manner *join themselves into perfect syllables* and entire words, and made the answer complete. Many other opinions might be reckoned up,

R. David in his Rashi but he spoke best, who ingenuously confessed that he knew not what *Urim* and *Thummim* was.

The fourth degree was בְּחַקֵּר קָול, *silia vocis* the Daughter of a Voice, or an Echo; by it is meant a voice from heaven declaring the will of God; it took place in the second Temple, when the three former degrees of Prophecy ceased: it gave testimony of our Saviour: Lo, a voice from heaven, saying, *This is my beloved Son in whom I am well pleased*. Mat. 3.17. It was in truth the Prologue, Preface, or type of that true voice of the Father, that eternal word which revealed his Fathers will unto mankind.

These were the extraordinary means by which God revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the Hebrews say, that the Law, even from the first time of its delivery unto Moses, was twofold: the one committed to writing, which they call תּוֹרָה שְׁכֶנֶת קָבָב *Thora Schebiab*, the written Law: the other delivered by tradition, חֲזִירָה בְּעֵל פָּה *Thora begnal pe*, it was also termed their *Kabbala*, from קִבְּלָה, signifying *Accipere*, to receive or learn. They say both were delivered by God unto Moses in Mount Sinai, but this latter was delivered from Moses to Joshua, from Joshua to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to after-ages, till at last it was digested into one Book, containing principally precepts and directions for those Israelites which inhabited the holy Land. It is called Talmud Hierosolymitanum. It was composed in the year of our Lord 230. This because it containeth but a few constitutions, is but of little use. About 500 years after Christ, then was there a more full and exact collection of their constitutions, for

for direction of those Jews which dwelt in Babylon, and other foreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of their Civil and Canon Law. This traditional law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it self might have been delivered (a) *In hora veloci, in less than an hour.*

אלה נולח
Moses. Koisen,
in pref.

Here we must note that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth those subtleties or mysteries which are observed from the different writing of some letters in the Scripture, from the *transposing* of them, from a *mystical kind of Arithmetick*, &c. This was never wholly committed to writing, of some instances we have, Gen 23.2. *Abraham came לובך* to weep for *Sara*. Here (b) because the letter *Caph* is less than the rest, ^{b Baal Turis,} they note that *Abraham wept but little for Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*: Hence R. *Elias* collected that the world should endure but *six thousand years*: because *Aleph* in the Hebrews computation standeth for a thousand. From the transposition of letters they conclude after this manner; סָרֵח *Cherem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or *transposition of letters*, it is made רָחֵם *Rachem* signifying *mercy*; by another *transposition* it is made רָמָח *Ramach*, which letters in the Jews computation make 248, which in their Anatomy, they find to be the just number of members in a mans body: their conclusion hence is, that if an excommunicated

nicated person do truly repent then his Cherem is turned into Rachem, his curse turned into a blessing: if he do not repent, then his Cherem entreth into Ramach the curse entreth into all his members, to the utter destroying of the whole man. Again, וְיַשׁ Isch, signifieth a man. וְיָשָׁה Escha, a woman. Hence they note, that in the name of the man here is Jod which is not in the name of the woman; in the name of the woman there is a He, which is not in the name of the man: both these make יָהָב Jah, one of the names of God: these being taken away, in both names there remains וְיַשׁ Esch signifying fire, to shew, that as long as man and wife agree, God is with them: but when they disagree, fire is between them: Thus we see what vain mysteries their Kabbalists observe.

CHAP. IX.

Their Teraphim.

COncerning the Teraphim, two things are especially to be enquired. First, what they were? Secondly, for what use? the word תְּרֵאֶפֶם Taraph, signifieth in general the compleat Image of a man. Michal took an image, (a Teraphim) and laid it in the bed, 1 Sam. 19.13. More particularly it signifieth an Idol or image made for mens private use in their own houses, so that these images seem to have been their Penates or Lares, their houshould gods; wherefore hast thou stoln my gods? my Teraphim, Gen. 31.30. And this man Michal had an house of gods, and made an Ephod and Teraphim, Jud. 17.5. Because of the worship exhibited to these Idols: Hence from the Hebrew Taraph, as some read it, Tharapb, cometh the

Greek

Greek (a) θεατέον, To worship. The manner how these ^aΙων ἀδάραι-
Images were made, is fondly conceived thus among ^{Tus ἀρχαίοις} the Rabbines; They (b) killed a man that was a first born ^{επι γένεσας} son, and wrung off his head, and seasoned it with salt, ^{Hesiod.} and spices, and wrote upon a plate of gold the name of ^{Egy. &c. Ἀμερ.} b RE iexer. vid. an unclean spirit, and put it under the head upon a wall, ^{Eliam Thisbita.} and lighted Candles before it, and worshipped it. With such Laban spake, say they. But, without controver-
sie, the Teraphim which Michal put in the bed, was a compleat statur, or Image of a man. The use of these Images was, to consult with them as with Oracles, con-
cerning things for the present unknown, or future to come. To this purpose they were made by Astrologers
(c) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The Teraphims have spoken vanity, Zach. 10.2. And among other reasons why Rachel stole away her Fathers Images, this is thought to be one, that Laban might not by consulting with these Images discover what way Jacob took in his flight.

^c Aben. Ezra,
Gen. 31.

CHAP. X.

The several sorts of Divination forbidden.

WE shall find, Deut. 18. 10, 11. those Divi-
ners, which are by the Law forbidden, dis-
tinguished into seven kinds; not because there were no other, but they were the most usual. 1. An ob-
server of times, 2. An Inchanter. 3. A Witch.
4. A Charmer. 5. A consulter with familiar spirits. 6. A Wizard. 7. A Nigromancer. To these we may add an eighth, out of Hos. 4. 12. Consulting with the staff.

a Farchi Lev.
19.26.

b.D. Kimchi
in rad.

c Aben. Ezra
Levit.19.26.

and a ninth out of *Ezek. 21. 21.* A consulter with entrals. 1. The first is **רִאֵבָן**, an observer of times, (a) one that distinguisheth times and seasons, saying Such a day is good, or such a day is naught; such an hour, such a week, such a month is luckie, and such and such unluckie for such and such businesse: (b) whence those that derive the word from **רַעַנָּה Gnajin**, signifying an eye (as if hereby we meant a Jugler or Imposter, who deceived the eyes of his spectators by casting a mist before them) utterly mistake: more pertinently they speak, who derive it from **רְאֵי Gnona**, signifying Time. But of all I approve those who derive it (c) from **רַעֲנָן Gnanan** A Cloud, as if the Original signified properly a Planetary, or Star-gazer. Hereby he is distinguished from the second sort of unlawful Diviners, for he also was an Observer of times; the first drawing his conclusions from the colour or motion of the Clouds: the second from his own superstitious observation of good and evil events, happening on such and such dayes, such and such times: the first seemeth to have drawn his conclusions, *a priori*, from the Clouds or Planets, causing good and bad events: the second, *a posteriori*, from the events themselves, happening upon such and such times. This Planetary, when he observed the clouds, seemeth to have stood with his face Eastward his back Westward, his right hand towards the South, and his left hand towards the North: except it was from this posture of the Star-gazers body in time of observing, I find no reason why the Hebrews should term the Eastern part of the world **צָדִים Tzadim** i. The former part of the world: the Western part **זָמָן Zaman**, i.e. The backpart; the South part **יְמִין Jamin**, i.e. The right hand; the North part **שְׁמֹול Shemol**, i. e. The left hand. That the reason of these denominations is, because

because Adam was created with his face toward the East, is as vain, as hard to prove.

2. The second is מְנַחֵשׁ, *Menachesch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The Original signifieth such an one who out of his own experience draweth observations to foretell good or evil to come, as *Soothsayers* do, by observing such and such events, by such and such flying of Birds, screechings, or kawings. The Rabbines speak in this wise:

(d) He is Menachesch, a Soothsayer, who will say, because a morsel of bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, Do not this or that to day. This word is used, Gen. 30.27. I have learned by experience, saith Laban, that the Lord hath blessed me for thy sake. Again, Gen. 44.5. Is not this the cup in which my Lord drinketh, and whereby indeed he divineth; that is, proveth, or maketh tryal or experience what manner of men ye are: The Heathen people were very superstitious in these observations: Some daies were *Atri*, others *Albi*, some unlucky, others lucky; on some daies they accounted it unfortunate to begin battel, on some months unfortunate to marry.

Mense malum Maio nubere vulgus ait.

Ovid. Fast.

And as they were superstitious in observing unlucky signs, so likewise in the means used to avert the evil portended: the means were either words or deeds. (e) Deeds, thus if any unlucky Bird, or such like came in their way, they would fling stones at it; and of this sort is the scratching of a suspected Witch, which among the simple sort of people is thought to be a *sau*.

*c Plura isti -
usmodi
euodis
ou'phora
vide apud
Theophrastum
Character.
et de
sau.*

means

means to cure Witch-craft. By words, they thought to elude the evil, signified by such signs, when they say, Εἰς τηρανήν σοι, In caput tuum recidat hoc omen; This evil light on thy own head.

The third is ἀσκέψη, *Aescaspis*, a Witch, properly a Jugler. The Original signifieth such a kind of sorcerer who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise than indeed they are. The same word is applied to the Sorcerers in Egypt, who resisted Moses Exod. 7.11. Then Pharaoh also called *Aescaspheis*, the Sorcerers. Now the Magicians in Egypt, they also did in like manner with their *Inchantments*. This latter part of the Text explaineth what those Sorcerers were. In that they are called *Magicians*, it implieth their learning, that they were wise men, and great Philosophers: the word *inchantments* declareth the manner of the delusion, and it hath the signification of such a sight whereby the eyes are deluded, for לְהַבֵּת Lahatim, there translated *inchantments*, importeth the glistening flame of a fire or sword, wherewith the eyes of men are dazzled. The Greek version doth not unfitly term them ἄρχαρδοι, *Unguentarios*, *Syplastarios*, *Compounders of Medicines*, or if you please (f) complexion-makers, such Artisans who mask men and womens faces with paintings and false complexions. Hence it is that the Apostle compareth such false teachers, who under a form and shew of godliness, lead captive silly women, to the Egyptian Sorcerers Jannes and Jambres, who resisted Moses, 2 Tim. 3.8. These two were of chief note: In the (g) Talmud they are all called Johanne and Mamre; by (h) Numenius, a Pythagorean, Jannes and Mambres; by (i) Pliny, Jannes and Jotape.

The fourth is חָוֶר Chover, a Charmer. The Hebrew

f παράρδοι
Egypt
Suidas.

g Talmud.
iraff. Menachoth. c. 9.
h Origen. contra Celsum. lib. 4.
i Plin. nat. hist.
lib. 30, cap. 1.

breu word signifies *conjoyning* or *confociating*; either from the league and fellowship which such persons have with the devil, or as Bodine thinketh (*k*) because such kind of Witches have frequent meetings, in which they dance and make merry together. Onkelos translateth such a charmer *רְאֵתָן* Raten, a mutterer, intimating the manner of these Witcheries to be by the muttering, or soft speaking of some spell or charm. The description of a Charmer is thus delivered: (*l*) *He is a charmer who speaketh words of a strange language, and without sense, and he in his foolishness thinketh that these words are profitable: that if one say so or so unto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so unto a man, he cannot be hurt, &c.* He that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an Infant, that it may not be frighted, or that layeth the book of the Law, or the Phylacteries upon a child that it may sleep, such are not only among Inchanter, or Charmers, but of those that generally deny the law of God, because they make the word of the Scripture medicine for the body, whereas they are not, but medicine for the soul. As it is written, Prov. 3. 22. *They shall be life unto thy soul.* Of this sort was that whereof (*m*) Bodinus speaketh, *That a child by saying a certain verse out of the Psalms, hindred a woman that she could not make her butter: by reciting the same verse backward, he made her butter come presently.*

The fifth, *שְׁמַרְנָה* School Ob, a consulter with Ob, or with familiar spirits. Ob signifieth properly a bottle, and is applied in divers places of Scripture to Magicians, because they being possessed with an evil spirit, speak with a soft and hollow voice, *as out of a bottle.* The Greek calleth them *Ἐγγαστίρων*, (*n*) Ventrilo-

k Bodin Mag-demon. I. 1. c. 6

l Maimon. tract Idolol. c. 11. sect. 10. 12.

m Bodin Mag-demon. II. c. 1.

n Chrysostom. Cor. 12 Test. adu. Marcell. I. 2. c. 25. ly.

o Cor. 12 Test.

adu. Marcell.

I. 2. c. 25. ly.

<sup>o August. 1. de
doz. Christ. c.
23.</sup> **l.** Such a *Diviner* was the *Damosel*, *Act*s 16. 16. in
(o) St. *Augustines* judgement, and is probably thought
so by most Expositors, who are of opinion, that the
spirit of *Python* with which this *Damosel* was posse-
sed, is the same which the spirit of *Ob* was amongst the
Hebrews. Hence the *Witch of Endor*, whom *Saul* re-
quested to raise up *Samuel*, is said in *Hebrew* to have
consulted with *Ob*; but among the *Latine* Expositors
she is commonly translated *Pythonissa*, one possessed with
the spirit of *Python*.

The sixth is, וּמִ יַדְגָּנוֹן, a *Wizard*; in the
Greek, he is translated sometimes Τράσης, a *cunning-*
man. In both Languages he had his name from *know-*
ledge, which either the *Wizard* professed himself to
have, or the common people thought him to have.
The *Rabbies* say, he was so called in *Hebrew* from a cer-
tain beast named by them (p) *Jadua*, in shape resembling
a man, because these *Wizards* when they did utter their
Prophecies, held a bone of this Beast between their teeth.
This haply might be some *Diabolical Sacrament* or
Ceremony, used for the Confirmation of the league
between *Satan* and the *Wizard*. (q) *Prophane History*
mentioneth Divinations of the like kind, as that
Magicians were wont to eat the principal parts and
members of such beasts which they deemed *Prophetical*, thinking thereby, that by a kind of μεταμόρφωσις,
the Soul of such Beasts would be conveyed into
their bodies, whereby they might be enabled for
Prophecy.

^{p P. Fag. Le-}
^{vit. 19. Ue-}
^{rum Athe-}
^{norum bestiam}
^{hanc vocat}
^{q) Bærendaa.}
^{Vid Bodin.}
^{Mag. demon. 1,}
^{i.e. 6. p. 18.}
^{q) Peter de}
^{Mag. p. 57.}

The seventh is דָּרֶשׁ אֵל הַמְחִיל Doresch el ham-
methim; the *Greek* answereth word for word, ἀπορεύεσθαι
τὸν νεκρὸν, An enquirer of the Dead, a Necromancer. Such
Diviners consulted with *Satan* in the shape of a dead
man. A memorable example we find recorded,

1 Sam.

182m. 29. There, King *Saul* about to war with the *Philistines* (God denying to answer him either by dreams, or by *Urim*, or by *Prophets*) upon the same of the *Witch of Endor*, he repaired to her, demanding that *Samuel* might be raised up from the dead, to tell him the issue of the war. Now that this was not in truth *Samuel*, is easily evinced, both by testimonies of the learned, and realons. *First*, it is improbable, that God who had denied to answer him by any ordinary means, should now deign him an answer so extraordinary. *Secondly*, no Witch or Devil can disturb the bodies or Souls of such as die in the Lord, because they rest from their labors, *Rev. 14.13*. *Thirdly*, if it had been *Samuel*, he would doubtless have reproved *Saul* for consulting with Witches.

The eighth is סְכֹל מַקְלוֹ Scoel maklo, *A Consulter with his Staff.* Hos. 4. 12. Jerome saith the manner of this divination was thus: That if the doubt were between two or three Cities, which first should be assaulted; to determin this, they wrote the names of the Cities upon certain staves or arrows, which being shaked in a quiver together the first that was pulled out determined the City. (1) Others deliver the manner of this consultation to have been thus: The consulter measured his staff by spans or by the length of his finger, saying, as he measured, I will go, I will not go, I will do such a thing, I will not do it, and as the last span fell out, so he determined: This was termed by the Heathens σαβδουαντια or βερεφυλια Divination by rod or arrows.

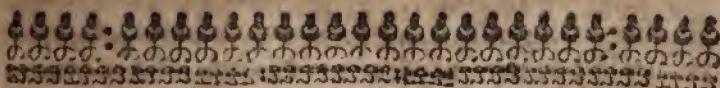
*t Vid. Drus. in
Dante p 592*

The ninth was רֹאשׁ בְּכָכֶר Roe baccabed a diviner by intrales, Ezek. 22. 21. Nebuchadnezzar being to make war both with the Jews, and the Ammonites, and doubting in the way, again't whether of these he should make his first on-set : First he consulted with

3

His *Arrows and Staves*, of which hath been spoken immediately before : Secondly, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *liver* was the principal member observed, it was called *iatroconia*, *Consultation with the liver*. Three things are observed in this kind of divination. First, the colour of the intrals, whether they were all well coloured. Secondly, their place, whether none were displaced. Thirdly, the number, whether none were wanting ; among those that were wanting, the want of the liver, or the heart chiefly presaged ill : That day *Julius Caesar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

THE



THE
FIFTH BOOK
OF THEIR
CONSISTORIES.

CHAP. I.

Their Courts of Judgment, especially their Ecclesiastical Consistory.

THERE were in *Israel* distinct *Courts*, consisting of distinct persons, the one principally for *Church-businesses*, the other for *affairs in the Commonwealth*; the one an (a) *Ecclesiastical Consistory*, ^{a Junius Anno.} the other a *Civil Judicatory*: Of these, and their ^{by Expos.} *Deut. 17.* several censures, and punishments, it remaineth now to be spoken,

These different Consistories, or *Courts of Justice*, we find first distinguisht, *Deut. 17. 12.* *He which will not hearken unto the Priest, nor unto the Judge.* Where the people of *Israel* are directed, in what cases, and to what persons they should make their Appeals from inferior *Courts*; namely, the *Priests*, in *matters spiritual, or ceremonial*; and to the *Judges*, in *matters*

ters civil or criminal. These two Courts are more plainly distinguished, 2 Chorn. 19. where *Jehosaphat*, reforming many abuses in *Church* and *Commonwealth*, first appointed thorow-out all the fenced Cities of *Judah*, *secular Judges* to determine criminal causes, ver. 5. And at *Jerusalem* he appointed a *Spiritual Court*, consisting of *Levites*, *Priests*, and the chief *Fathers of Israel*, vers. 8. And in causes spiritual for the Lord, *Amariah the High priest* was chief: in causes criminal for the King, *Zebadiah* was chief, ver. 11. Likewise the *Prophet Jeremiah* is condemned to die by the *Consistory of Priests*, Jer. 26. 8. But by the *Consistory of Princes*, or *secular Judges sitting in the gate*, he was absolved and discharged, vers. 16. Yea, although the tyranny of *Antiochus*, and the trouble-some times insuing had bred such a confusion in matters of Government among the *Jews*, that an evident distinction can hardly be found in the *New-Testament*, yet some foot-steps, and imperfect tokens of both Courts are there observable, principally, Matth. 21. 23. It. Matth. 26.3. The *Chief Priests* and the *Elders*, of the people, are named as two distinct *Consistories*: and each Consistory seemeth to be differenced by its proper name: The *secular Consistory* termed *euw-sen*, *A Council*: the *spiritual* termed *euwasoyd*, *a Synagogue*. They will deliver you up to the Councils, and they will scourge you in their Synagogues, Matth. 10. 17. Hence that great Assembly of Prophets and holy men called together by *Esra*, for the reformation of the *Church*, after their return from Babylon, is called *Synagoga magna, A great Synagogue*.

The Office of the *Ecclesiastical Court*, was to put a difference between things *holy* and *unholy*, and between *clean* and *unclean*, Levit. 10. 10, and to determine

mine Appeals in controversies of difficulty. It was a representative Church. Hence is that *Dic Ecclesiae*, Mat. 18. 16. Tell the Church, because unto them belonged the power of Excommunication, the several sorts of which censure follow in the next Chapter.

Only here take notice, that as in the *Civil Consistories*, consisting of seventy Judges, which was the Supreme Court, there were two sate as Chief; namely, one whom they termed *Nash*, The Lord Chief Justice; and the other whom they termed *Abbeth din*, the Father of the Senate: so in the Ecclesiastical Consistory the High-priest and his *Sagan*, or second High priest sate chief there, 2 King. 23. 4. (b) That the High priest sate in the *Sanhedrim* necessarily, is an error; for he was not elected into that Company, except he were a man of extraordinary wisdom. Again, note, that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly ceremonial, partly civil, partly belonging to the Church, partly to the Commonwealth: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joyning of both *Consistories* often appeareth in the *Gospel*. The chief Priests and Elders meet together.

^b Moses Kotsen.
in Sanhedrin.

רְדָבֵן Significat
bac vox Separationem, Elongationem; de-
ducitur a verbo
רְדַבֵּנִי

Separavit,
Hinc etiam
Proscriptus,
prostigatus, aut
separatus quif-
piam dicitur
רְדָבֵן

^b Brutorum ex
Rabbini Epist.
Heb. pag 55.
paration.

CHAP. II.

Of their Excommunication.

They had three Degrees of Excommunication.

The first was called in the N. T. a casting out of the synagogue, John 9. 22. be the Jews (a) *Niddui* i. a separation or putting away. (b) It signified a se-

paration from all commerce or society either with man or woman for the distance of four Cubits; also from eating or drinking with any; from the use of the marriage-bed, from shaving, washing, or the like, according to the pleasure of the Judge, and the quality of the offence: It was of force 30 days, yet so that they might be shortened upon repentance. He that was thus excommunicated, had power to be present at divine service, to teach others, and learn of others; he hired servants, and was hired himself, but always on condition of the aforesaid separation. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male=children were not circumcised: if he died without repentance, then, by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation; they followed him not unto the grave, nor buried him with common burial.

The second was called in the N. T. a giving one over to Satan, 1 Cor. 5. 5. By the Jews ḥerem. For the better understanding of this word, we must know that it is not used in this sense in the Old Testament; there we shall find it applied to persons, or to things; if to persons, then it signifieth a devotion of them to God by their death, Levit. 27. 29. If to things, then it signifieth a devotion of them unto God, by separating them from ordinary use. Hence it is that Achan is punished for stealing the devoted thing, Josh. 7. (e) Persons thus devoted, were termed by the Greeks ἀράδημα; and devoted things, ἀράδημα. Notwithstanding, in the Apostles time, both Cherem and ἀράδημα, signified a second degree

c Budens
ἀράδημα
dici tradit, h.
mines sacros,
(e) quorum
capira inferis
dicta sunt
& devita;
ἀράδημα
vero donaria
diis consecrata

gree of Excommunication, differing from the former. First because it was not done in a private Court, but published in the audience of the whole Church. Secondly, maledictions and curses were added out of the Law of Moses. At the publishing hereof Candles were kindled; and when the curses were ended, they put out the candles, in token that the excommunicate person was deprived of the light of heaven. This kind of excommunication was exercised against the *incestuous* person, and against * *Hymenaeus*, and * *Alexander*.

The third was called in the New Test. by the Syriack name *Maranatha*, *1 Cor. 16*. that is, the Lord cometh; *Maran* signifieth the Lord, and *Attha* cometh and this they say was instituted by Enoch, *Judg. 11*. The Jews called it *Schammath*, the Etymology of which word I find to be twofold. Some say it soundeth as much as *Maran Attha* the Lord cometh. (d) *Schem* signifieth the Lord, and *Atka* cometh: (e) others say it soundeth there is death, *Schem* signifying there and *Mitha* death. Hence we may render it an excommunication to death. (f) And this is thought to be the reason of that phrase, *1 John 5. 16*. There is a sin unto death, i. which deser-
veth excommunication to death. (g) R. Gersom forbade the breaking open of letters, under the penalty of all three sorts of excommunication. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the form thereof in the Chapter of the Sadduces.

In the Greek Church there were (h) four degrees of this censure. 1. *Zēasis*. Those were censured with this degree, who were only debarred the Lords Table: as for enterance into the Church, hearing the Word, praying with the Congregations, they enjoyed equal liberty with other Christians, they might stand by and behold others receive the Sacrement, but themselves did not

* *1 Cor. 5. 5.*
* *Tim. 20. 1.*
d *DOMINUS*
NON *venit*
e *Elias This-*
bites in radice
NON DOMINUS

f *Betram de*
Potilia Judaic.

c. 2. p. 21.

g *Buxtorf Epi.*
Hebr. p. 59 in
dorso Epistole
subjici solebat

h. c abbrevia.
tura *מִתְחַדֵּה*
i *prohibitum*
est per anahe-
ma, R. Gersom
luminis capti-
vitatis (scil.
resignate has
literas)

h *Vid. Justilli*
non *in codicem*
canonum Eccl
universi, ad ca-
nnon 55. Bellar.

d *penit. l. 1. c.*

22 *G Casaub.*

Exercit. p. 52.
*obseruant quin-
tum gradum*

quem ille

viscerat aliter

vide Euseb.

Par. 11. 2. 22.

partake thereof. whence they were called *stantes*.
 2. ~~concessis~~, concerning this censure, all that I read of it is thus; that he that is *thus censured* hath admittance into the Church.(i) But his place must be *behind the Pulpit*, and he must depart with the *Catechumeni*, that is such *Pagans* who were gained to the *Christian Faith*, but not fully admitted into the Church, because they wanted Baptism, and therefore that they might not pray promiscuously with other *Christians*, there was a place behind the *Quire of the Church* in manner of Cloysters, allotted to them, and was from them called (k) *Catechumenum*: This I take to be the place of this *second degree of Excommunication*, so that the force of this censure I think to consist in these three things. First, they were *barred the Lords Table*. Secondly, they might *not stand by at the administration of the Lords supper* (which was allowed in the first degree) and this appeareth clearly, because the *Catechumeni* departed always at the *celebration of the Communion*, for to them principally it was said, *Ita missa est*. Thirdly, though they might ~~walk~~ fall down on their knees and pray, and were thence called *succubents*, yet this they might not do in the Congregation, but only in that place *behind the quire or pulpit*, which was allotted to the *Catechumeni*, and in this also this *second degré* differeth from the *first*. The third sort of censure was *axigatur*, the party thus censured was permitted to come no further than the *Church Porch*, where it was lawful for him to hear the *Scriptures* read, but not to joyn in prayer, nor to approach the *Lords Table*, whence such were termed *Audients*. The Fourth, and last sort, was *reprobatio*, persons under this censure stood quite without the *Church*, requesting those that entered in, with tears and

i Vid. *Iustel.*
loc. citato.

k *Hospit. de*
Templo p. 88.

and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication*, called *Niddui*, and that the last called *Schammatha* was of *Enoch's constitution*; both these being of such antiquity, I dare not say that the three degrees of *Excommunication* were borrowed from the three sorts of uncleanliness, which excluded people out of the three *Camps*, though there was an observable proportion between them. (1) *Niddui* may be parallel'd with the exclusion out of the *Camp of God alone*, which befel <sup>De quibus P. 2.
Num. 5. 2.</sup> *Fagiis*, in those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *Camp of God, and the Camp of Levi*, which befel those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of all three *Camps*, the *Camp of God, the Camp of Levi, and the Camp of Israel*, this befel those that were defiled with leprosie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their degrees of *Excommunication*.

CHAP. III.

Their Civil Consistories, what persons were necessarily present in them.

IN many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; *thou shalt not avenge, nor be mindful of wrong*, *Levit. 19. 18.* which the *Hebrews* explain thus, *To avenge*, is to deny a good turn to one who formerly denied him. *To be mindful of a wrong*, is to do

do a good turn to one who formerly would not do so much for him ; but at the doing thereof, to upbraid the other of his unkindness. They illustrate it thus : when *Reuben* said to *Simeon*, Lend me thy Hatchet ; he answereth, I will not lend him : Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet : *Reuben* saith unto him, I will not lend him, thou wouldest not lend me thine : this is נקימה Nekima, Avenge-
ment. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet : he answereth, I will not lend him : afterwards *Simeon* borroweth a Hatchet of *Reuben* : *Reuben* saith, lo, I will lend it thee, I will not deal with thee as thou dealedst with me, this is נטירah Netira, Mindfulness : both these were sinful, but not liable to mans judgment.

In all civil Courts, five sorts of persons were alwayes present. 1. *Judges*. 2. *Officers*. 3. *Plaunders*. 4. *Notaries*. 5. *Witnesses*. In the *Supreme Court*, there was one that was chief over all the other *Judges*, they called him in *Hebrew* *Nasi*, in *Greek* ἀρχων, The Prince. His leave was craved for the tryal of actions. The *Witnesses* were at least two, *Dent.* 29. 15. If they were false, they punish'd them with a *Talio*, the same punishment which he intended against his brother, *Dent.* 19. 19. The *Notaries* were two, (a) one stood on the right hand to write the sentence of *Absolution*, and what was spoken in defence of the party ; the other stood on the left hand, to write the sentence of *condemnation*, and the objections against the party. (b) *Drusius* thinks that *Christ* speaking of the last Judgment had reference to this, *He shall set the sheep on the right hand, and on the left the goats*, *Mattb.* 25. 32. The *Officers* were in manner of *Sheriffs*, they were present to execute

^a Moses Kosen.
in Sanhedrim

^b Drus. praefer,
Mattb. 25,

execute what the Judges determined; whence they carried up and down their (b) *staves* and *whips*, as ^{b Moses Kimchi in Sanhedrin.} the *Consuls of Rome* had *Rod* and *Axes*, carried before them for the readier execution of justice. In Hebrew they are called שׁוֹרְטִים Schoterim, by the Septuagint sometimes γραμμάται, in our English translation commonly *Officers*, and by Saint Luke ἀξιωτες: for, doubtless there is allusion unto them, Luke 12.58. When thou goest with thine adversary, (ἀχοντι) to the *Magistrate*, as thou art in the way, give diligence that thou maist be delivered from him, lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בָּאַלְרִיב Baalrib, he stood on the right hand of the party cited into the *Court*, whether he pleaded for or against him. The *Lord* shall stand on the right hand of the poor, to save him from those that judge his soul, Psa. 109. 31. that is, *The Lord shall plead his cause*. And Satan stood at the right hand of Joshua, Zach. 3. 1. that is to accuse him, or plead against him. When S. John speaking, If any man sin, we have an Advocate, 1 John 2. 1. he alludeth unto this Baalrib, or *Pleader*. The *Judges*, they examined and determin'd matters and after examination, sentence was pronounced by the *Judge* in this manner: Tu N. *justus*, Tu N. *reus*, Thou Simon art just: Thou Reuben art guilty: at the pronunciation of which the guilty person was dragged to the place of execution. When he shall be judged, let him be condemned, Ps. 109. 7. the Hebrew is, Let him go out wicked.

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronunciation of sentence, both absolved men, and condemned them. The (c) *Romans* gave sentence by casting in Tables in to a certain box or urne prepared for the purpose:

if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with *C* written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N L*, signifying *Non liquet*. The (*d*) *Gracians* in like manner used three letters: *S* was a token of condemnation, which occasioned that of *Persus*.

d Eraf. Adag. • præfig.

Et potis es nigrum, vitio præfigere Theta.
T was a token of *absolution*; *A*, of *ampliation*. Others signified *condemnation*, by giving a *black stone*; and *absolution* by giving a *white stone*.

Mos erat antiquis, niveis atrisque lapillis,
Hos damnare reos, illos absolvere culpa.

Ovid. Metamorph. 15.

To this there seemeth to be allusion, *Rev. 2. 17.*
To him who overcometh I will give a *white stone*; that is, I will absolve and acquit him in the day of judgement.

Note these three phrases, *ἀναστὰς εἰς κρίσιν*, To rise up to judgment; *ἀναστὰς εἰς κρίσιν*, To rise up in judgment; *εξελθεὶς καθαρός*, To depart guilty. The first is applied to the Judge in the execution of Justice, *When God rose up to judge*, *Psalm 76. 10.* that is, to execute judgement. The second is applied to the party prevailing in judgment. *The men of Nineveh shall rise up in judgement with this generation*, *Mat. 12. 41.* that is, shall be justified before this generation. The last is applied to the party condemned, *Psal. 109. 7.* *Let him depart guilty or wicked: the ungodly shall not stand in judgement*, *Psal. 1.* The like phrases were in use among the Romans, *Stare in Senatu*, to prevail in the Senate; *Causa cadere*, to be cast in onesuit. But these phrases among the Romans I think to have been taken out of

of their Fence-Schools, where the set posture of the body, by which a man prepareth himself to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Statu, to give back; Gradum vel statum servare, to keep's one standing*: and from thence have those elegancies been transllated into places of Judgment.

CHAP. IV.

The number of their Civil Courts.

THIS Civil Courts were two, *גָּדוֹלָה מִנְהֹרוֹת Sanhedrim gedola*, the great Consistory, or Supreme Senate. *סָנוֹחֶרֶם קְטַנָּה Sanhedrim Ketanna*, the lesser and inferiour Court. Thus I find them divided generally by the Rabbins: And although the latter was subdivided, as will after appear; yet in old time there were onely two first branches: which division our Saviour Christ seemeth to have followed, calling the lesser Court *רְבֵיָה*, by the name of *Judgement*: the greater *כָּוִידְעָה*, by the name of a *Council*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgement*. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the *Council*: Whosoever shall say *Fool*, shall be worthy to be punished with the *fire of Gehenna*, *Mat., c.* In which words, as there is a gradation of *sin*, *1. Anger, a passion of the mind. 2. Raca, (e) scorntul, grandis alie- or slighting speech, as *Tut, Tush, &c.* 3. Fool, re- jus est sermo proachful and opprobrious names.* so likewise *convicti, sed magis è con-* there is a gradation of punishment: *1. Judgement, a temptu naturae est, & negliget- lesser Court. 2. Council, the greater Court. 3. The dicentis Chri-* *fire of Gehenna: Now Gehenna was a Valley, terrible fest. bonit. 16. in Mat.*

for

f David Kimchi Ps. 27 13. for two sorts of fires in it: First, for that wherein men burnt their children unto Moloch. (f) Secondly, for another fire there continually burning, to consume the dead carcasses, and filth of Jerusalem; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a type of hell fire it self. We may resolve that text thus, anger deserved the punishments of the lesser Court; Raca, the punishments of the greater: and Fool deserved punishments beyond all Courts, even the fire of Gehenna.

The greater Court, by way of excellency, was called the Sanhedrim, which word came from the Greek, *ουριδεων, a place of Judgement:* It was also called בֵּית דִין Beth din, the house of Judgement. (g) It was distinguished from the other Courts; first, in respect of the number of the Judges, which were seventy one, according to the command of God to Moses at their first institution, Numb. 11. 16. Gather unto me seventy men of the Elders of Israel, whom thou knowest that they are the Elders of the people, and Governoours over them, and bring them unto the Tabernacle of the Congregation; and let them stand there with thee. From the latter words of this Text, it is observed, that there were seventy besides Moses; and therefore after his decease they alwaies chose one chief Judge in his room, not reckoning him among the seventy; they called him *Nasi, the Prince or chief over the seventy.* These seventy are (h) thought to be chosen six out of every Tribe, save the Tribe of Levi, out of which only four were chosen. (i) Others think the manner of their choice was thus; six of every Tribe had their names written in little scrolls of paper: in seventy of these scrolls was written spī Zaken, Senex, an Elder, in the

g Moses Kotzen. fol. 185.
vol. 2.

h Fran. Junius Analyt. ex-
pos. Num. 11.

i Solon. Iarchi

two

two other פָּלִימ Cleck, pars, Apart ; these scrolls they put into a pitcher of urn, and those that pluck'd out a scroll wherein Elder was written, were counted amongst the number of the Judges : those that pluck'd out the other scrolls, in which a Part was written, *Num. 11. 26.* they were rejected, *Numb. 11. 26.* The senior of these seventy was called אָב בֵּית דִין Ab beth din, the Father of the Judgement Hall. The (i) whole Set or Bench of *Moser Kor.* Judges, sate in manner of an half circle, the *Nass* sitting in the midst above the rest, the other sitting round about beneath, in such manner that the Father of the Judgement Hall sate next to the *Nass* on the right hand. The lesser Consistory was subdivided into two sorts, one consisted of twenty three Aldermen, and two such Consistories there were in Jerusalem, the one at the door of the Court before the Temple, the other at the door of the Mountain of the Temple : yea, in every City throughout Israel where there were sixscore householders, such a Consistory was erected : the other sort of lesser Courts consisted only of a Triumvirate, three Aldermen ; and this was erected in the lesser Cities, which had not the number of sixscore householders.

The (k) second difference between the greater Consistory and the lesser, was in respect of the place. The ^k*Moser Kosens.* ^{ibid.} seventy sate only at Jerusalem, within the Court of the Temple, in a certain house called לְיִשְׁכָת הַגָּזִית, the paved Chamber, because of the curious cut stones wherewith it was paved : by the Greeks it was called πλατύστρον, the Pavement. Pilate sat down in the Judgement seat, in a place called the Pavement, *John 19. 13.* The other Consistory sate all in the gates of the Cities. Now because the gates of the City are the strength thereof, and in their gates

their

their Judges sate : Hence is that, Mat. 16. 18. *The gates of Hell shall not overcome it, that is, neither the strength nor policy of Satan.*

I. Dent. 17. 8.

Lastly, they differed in respect of their Power and Authority : the Consistory of seventy received (*l*) appeals from the other inferior Courts, from that there was no appeal : Again, the Consistory of three sate not on life and death, but onely on petty matters, as whipping, pecuniary controversies, and such like; the other of twenty three sate on life and death, but with a restrained power ; they had not authority to judge an whole tribe, the High-priest, false Prophets, and other such weighty matters: this belonged only to the *seventy in Jerusalem:* (*m*) Hence is that, O Jerusalem, Jerusalem, which killest the Prophets, Luk. 3. 34. The means how they tryed the false Prophet was thus; they observed the judgements which he threatned, and the good which he prophesied to a place : if the judgements took not effect, this did not argue him a false Prophet, because God was merciful, as in the case of Hezekiah, and the people might repent, as the Ninevites did : but if he prophesied good, and that came not to pass, they judged him a false Prophet. The ground of this tryal they make the words of *Jeremiah the Prophet, which prophesied of peace when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truly sent him,* Jer. 28. 9.

n P. Galat. 1. 4.
cap. 5.

o Joseph Antiq. I. 14. c. 17.

The Colledge or company of these seventy, exercised judgment, not only under the Kings and Judges, (*n*) but their authority continued in times of vacancies, when there was neither Judge nor King to rule Israel, and it continued until (*o*) Herod put them down, and destroyed them, to secure himself of the Kingdome.

Here

Here some may object, that there were no such Courts, or their liberty much infringed in *Samuels time*: for he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and judged *Israel* in all those places, *I Sam. 7. 16*. To which, I take it, we may say, that as the *Emperours of Rome* had power to ride Circuits, and keep *Affises*, which was done without any infringement of the liberties of their *Senate*: So the *Kings and Judges in Israel* had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping *Affises*, the *Romans* termed *prælvi uiciar*, the other *prælvi ovixnosov*.

CHAP. V.

*Properties required in Judges, and the manner
of their election.*

THe Law of God required these properties in Judges: 1. *Wisdom*. 2. *Understanding*. 3. *Integrity*. 4. *Courage*. *Deut. 1. 13*. Others are reckoned, *Exod. 18. 21*, namely, 5. *The fear of God*. 6. *Love of Truth*. 7. *Hating of covetousness*: to these may be added the eighth, namely, *having no respect of persons*, *Deut. 1. 17*. These two last especially, the *Heathens* required in their Judges: whence the (*a*) *Thebans* ²*Plut. de Iside.* painted *Justice without hands, and without eyes*, to intimate that Judges should receive no gifts, nor be swayed with sight of persons,

The (*b*) *Jews* added many more. 1. *That they should be free from all blemish of body*. 2. *That they should be skilled in the seventy Languages*, to the intent that they might not need an Interpreter in the hearing of Causes. 3. *That they should not be far stricken in years*; which

Cc

^b*Moses Kotzen.*
in Sanhedrin.

like-

likewise was required by the Romans in their Judges, as appeareth by that common adage, *Sexagenarius de ponte.*
 4. That they should be no Eunuchs, because such commonly were cruel. 5. That they should be Fathers of children, which they thought was a special motive to mercy. 6. That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the Judges dying, there sate ^{c Moses Kousen, ibid.} (c) three benches of others beneath, whom they called (d) *Talmidi Chacamim, Scholars of the wise men:* out of these they made their Election, and two of these always accompanied the condemned person to the place of execution.

Their *Inauguration of Judges was two fold:* At first, by *imposition of hands* upon the head of the party, after the example of *Moses laying hands on Joshua*: this *imposition of hands* was not held lawful, (e) except it were in the presence of five or three Judges at the least. Afterwards, it was by saying a certain verse (f) *Lo, thou art associated, and power is given thee to judge of penalties.* Hence is that saying of *Galatinus* out of the *Talmud, Institutio Judicium, aut manufiebat, aut nomine tantum.*

Observe here, that *Samue*, which I render *associated*, doth not alwayes signify a man licensed to the discharge of some publik office by the *imposition of hands*; for here it is applied to those who were *not admitted by imposition of hands*. Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, Jews and Christians, translated the *imposition of hands*, is, because this solemn kind of licensing, termed *Semica*, or *Semicuth*, was in old time used only towards two sorts of men in their admis-

^{c Moses Kousen, ibid.}
 חלמי
^d חכמים
 Discipuli separatum.

^e Petr. Galatin.
lib. 4. cap. 5.

חוֹתָמָה
 סְמִיכָה
 וַיְשַׁלֵּךְ
 לְשׂוֹרֶת
 לוֹן
 אֲפָלָה
 דָוִנִי

קְסֻמָּה
Maimin in
Sanhedrin, c. 4.

on, towards Rabbies and towards Judges; which kind of permission, because it was not performed towards either of them without this ceremony of *imposing hands*: hence these two words have been translated the *imposition of hands*, whereas properly they signify nothing else, but *an association, an approximation, or conjoining of one into the same corporation or company*, of which he that doth associate and give admission is a member.

CHAP. VI.

Ceremonies common in all capital Judgments.

IN their greater punishments, which deprived of life, some ceremonies were common to them all.

First, *The Judges were to use deliberation in all causes*, but especially in matters capital. There were four

causes, saith (a) *Jonathan* in his *Targum*, that came before *Moses* (he mentioneth none in particular, but what they were, we shall presently learn out of other records.) Two of these were not *weighty*; in these he *bastened*: Two more material, concerning life and death; in these he delayed. (b) *Ceterum tam de his quam de illis dicebat, Non audivi*; Of both the lighter and weightier causes, *Moses* said I have not heard, to wit, from the *Lord*: to shew, that a deliberation and consultation as it were with *God*, ought to be in all *judgements*, before sentence be pronounced. These four causes are named in (c) other Records: The two lightest are, 1. *The matter of uncleanness debarring the people from the Passover*, Num. 9.9. Secondly, the case of *Zephaniah's daughters*, Num. 36.10. The 2 weightier

^a *Targum Jo-*
nath. Num. 9.8.

are, 1. *The cause of the blasphemer*, Lev. 24. 13. Secondly, *The case of him that gathered sticks on the Sabbath*, Numb. 15. 35. In all these judgments there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam, And I will hear what the Lord will command*. Notwithstanding, *wilful delays in Justice* maketh the *Judge unrighteous*. In that *unrighteous Judge*, from whom the *Widow-wrested sentence by importunity*; we read not of any other fault in him, but delay, Luke 18. 6.

Secondly, The party accused was placed on some high place, from whence he might be seen and heard of all the people: *Set Nabo^bh, in capite populi, on high among the people*, 1 Kings 21. 9.

Thirdly, The *Judges* and the *Witnesses* did (when sentence was pronounced) put their hands upon the condemned persons head, and said; *Sanguis tuus super caput tuum, Thy blood be upon thine own head*: unto this the people had reference, saying, *His blood be on us, and on our children*, Mat. 27. 25.

Fourthly, The place of execution was without the gates, the malefactors were had thither by two Executioners, (c) termed by the Rabbines רוכסן זין Chazani It. Talmud. ii. bacceneseth, *spectators of the Congregation*, which is a periphrasis of those whom S. Mark calleth στελεχώτας, Mark 6. 27. which word, though it be used by the Greeks and (f) Chaldee Paraphrasis, yet it is a mere Latin, derived à *speculando*; because in the Court the Executioners were only Spectators, to behold and attend what the *Judges* would command them.

Fifthly, When the malefactor was led to execution,

Drus. præterit.
magib. 27.

e Moses Reisen in Sanhedrim.
ii. Talmud. ii.
in Maccab. cap. 3.
in Mischna
Siphra
N. 70
Uziel. & Tzadikim Hierosol.
Gen. 37. 36.

a(g) publick cryer went before, saying, Such a one is g^{oing} Mose Kosen^r going to be punisht with such a death, because he hath ^{in loco superius} committed such, or such an offence, at such a time, in such a place; and these N.N. are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known. For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swinged about his handkerchief, upon the sight whereof, another standing in readiness a pretty distance off with an horse, hastened and called back the condemned person: yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

Sixtly, He was exhorted to confess, that he might have his portion in the world to come: Thus Joshua exhorted Achan, Josh. 7. 19. *My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him:* unto whom Achan answered, vers. 20. *Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly In the time of execution, they gave the Malefactor(h) *Granum thuris in calice vini, A grain of Frankincense in a cup of Wine:* this they did give to cause a giddiness in the condemned persons head, ^{רַזְעֵת} that thereby he might be less sensible of the pain. St. Corat: lebona Mark calleth this cup *ἰρυγγισμόν τίτον*, *Winc mingled becoschel iaijn¹³* with Myrrē, Mark 15. 23. This was done alter the manner of the Jews, but the Souldiers in mockery mingled Vinegar and Gall with it, Mat. 27. 34. As like- wife.

Maimon in Sanhedrin cap.
Kosen. in Sanhedrin.

wise they gave him a second cup in derision, when they took a spunge, and filled it with Vinegar, and put it on a reed, Matth. 27.48. S. Mark in the first cup mentioneth the custome of the Jews, which in it self had some shew of compassion; for the ground of this custom was taken from that, Prov. 31. 6. Give strong drink unto him that is ready to perish. S. Matthew mentioneth onely their wicked mixture, contrary to the receiv'd custom; so that one Evangelist must expound the oþer. This first cup was so usually given before execution, that the word Calix a cup, is sometimes in the Scripture put for death it self. Father, if it may be, let this cup pass from me.

i Casab. exer-
cise, p. 654. ex-
Maimonid.

a Paraphrast.

Cald Rub. 1.

17. Mikkosif.

fol. 188. col. 3.

בְּקִרְבָּה סְקִירָה

Sekila, Lapi-
datio.

שְׁרִיפָה Sheripha, com-
buscio.

הַרְגֵּנָה Heret. decol-
lato.

חֲנֹת חֲנֹת

Chenek Suffo-
cation.

בְּלִיטִית הַמְּלָאָכִים

בְּתוּרָה סְמוֹנָה

סְמוֹנָה אֶתְן

Omnia mors
que absolute
in lege usurpa-

tur, strangu-
latio est. R.

Solom. Exod.

21. 15.

Laitly, (i) The Tree whereon a man was hanged, and the Stone wherewith he was stoned, and the sword wherewith he was beheaded, and the Napkin wherewith he was strangled, they were all buried, that there might be no evil memorial of such a one, to say: This is the Tree, this is the Sword, this is the Stone, this is the Napkin, whereon, or wherewith, such an one was executed.

CHAP. VII.

Their capital punishments.

THE JEWS OF OLD HAD ONLY (a) FOUR SORTS OF DEATH IN USE AMONG THEM. 1. (b) *Lapidatio*, stoning. 2. (c) *Combustio*, burning. 3. (d) *Decollatio*, beheading. 4. (e) *Suffocatio*, strangling. OF THESE, STONING WAS COUNTED THE MOST GRIEVOUS, BURNING WORSE THAN BEHEADING, BEHEADING WORSE THAN STRANGLING, AND STRANGLING WAS THE EASIEST OF ALL.

They have a (f) rule, that wheresoever the Scripture

ture saith of an offender, *Morte plectatur, he shall be punisht with death*, not expressing the kind of death, there it ought to be interpreted of *strangling*. For example, the Law saith of the Adulterer, *Lev. 20. 19. Morte plectatur, let him be punisht with death*: because the kind of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because strangling was the easiest death of the four; and where the Law determineth not the punishment, there they say, *Ampliandi favores*, The favourablest exposition is to be given.

The rule is not generally true; for in former times *Adultery was punisht with stoning*. I will judge thee after the manner of them that are *Harlots*, saith the Lord, *Ezek. 16. 58*. And in the fortieth verse the judgment is named, *They shall stone thee with stones*: likewise the *Scribes and Pharisees said unto Christ*, *Moses in the Law commanded us, that such should be stoned*. *John 8.*

Before we treat in particular of these four punishments it may be questioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The Jews said to Pilate, *Is it not lawful for us to put any man to death*; *Joh. 18. 31*. Latter Jews say that (g) all power of capital ^{g. Mose, Koijen} punishments was taken from them forty years before the ^{in Sanhedrim} destruction of the second Temple, and of this opinion are many Divines.

Answer. First, the Jews speech unto Pilate, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the general, taken from them, yet in this particular power was permitted.

ted them at that time from Pilate, Take ye him, and judge him according to your Law, Job. 18. 31. Neither can it be said, that their Law could not condemn him, if he had been a transgressor thereof; or that they had not out of their law to object against him: for they say, They had a law, and by their law he ought to die, John 19. 7. It was not then want of Power, but the holiness of that time, made them say it was unlawful. For they held it unlawful upon their days of preparation to sit on life and death, as hath been shewn in the Chapter of translating Feasts. And Friday, on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the questions, whether power of judging capital crimes were taken from them by the Romans? We are to distinguish between crimes. Some crimes were transgressions of the Romans law, as theft, murder, robberies, &c. power of judging in these was taken from them: other crimes were transgressions only against the law of Moses, as blasphemy, and the like: in these, power of judging seemeth to have remained with them. When Paul was brought by the Jews before Gallio, Gallio said unto them, if it were a matter of wrong or wicked lewdness, O ye Jews, reason would, that I should bear with you: but if it be a question of words, and names of your law, look ye to it, Acts 18. 14.

In handling these four punishments: First observe the offenders, whom the Jews make liable to each punishment, and then the manner of the punishment.

The persons to be stoned were (b) eighteen. 1. He that lieth with his own mother. 2. Or with his fathers wife, 3. Or with his daughter-in-law, 4. Or with a betrothed maid, 5. Or with the male, 6. Or with the beast, 7. The woman

^bMoses Kaisen,
fol. 188. col 4.

woman that lieth down to a beast. 8. The blasphemer.
 9. He that worshippeth an Idol. 10. He that offereth of his
 seed to Moloch. 11. He that hath a familiar spirit. 12.
 The Wizard. 13. The private enticer to Idolatry. 14. The
 publique withdrawer to Idolatry. 15. The Witch. 16.
 The prophaner of the Sabbath. 17. He that curseth his
 Father or his Mother. 18. The Rebellious son. The
 manner of stoning was thus: The offender was led
 to a place without the gates, two cubits high, his
 hands being bound: from hence one of the Witnesses
 tumbled him by a stroke upon the loins; if that
 killed him not, the Witnesses lifted up a stone, being
 the weight of two men, which chiefly the other Wit-
 nesses cast upon him; if that killed him not, *all Israel*
shrew stones upon him. The hands of the Witnesses shall
be first upon him to put him to death, and afterwards the
hands of all the people, Deut. 17.7.

Hence the opinion of (i) R. Akiba is commonly received, that such an Idolater (it holdeth in all others condemned to this death) was reserved until one of the common feasts, at which *all the multitude of Israel came to Jerusalem*. The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the *sun-set*, at which time he and the tree were both buried.

Malefactors adjudged to burning were (k) ten: ^l*k Moses Kotsen.*
 1. The Priests daughter which committed whoredome. ^{loci superius}
 2. He which lieth with his own daughter. 3. Or with his ^{citatus}
 daughters daughter. 4. Or with his sons daughter. 5. Or
 with his wives daughter. 6. Or with her sons daughter.
 7. Or with her daughters daughter. 8. Or with his Mo-
 ther-in-law. 9. Or with the Mother of his Mother-in-
 law. 10. Or with the Mother of his Father-in-law.

The manner of burning was two fold, Some they

*In Rab. Levi.
Levit. xxv.*

burnt with wood and faggots; this was termed (*l*) by them *Combustio corporis*, *the burning of the body*: Others they burnt by pouring in scalding hot lead in at their mouths, which descending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Combustio animæ*, *The burning of their soul*. This last was most in use, and alone described by most of their Writers.

*In Moses Kelsen.
in Sanhedrim.* Malefactors condemned to beheading, were (*m*) of two sorts, 1. *The Murderer*, 2. *Those of any City, who were drawn to Idolatry*. The manner thereof is at this day in use.

*In Moses Kelsen.
ibid.* Malefactors strangled, were (*n*) six, 1. *He that smiteth his father or his mother*, 2. *He that stealeth a soul of Israel*, 3. *An Elder which contradicteth the Conassembly*, 4. *A false Prophet, and the that prophesieth in the name of an Idol*, 5. *He that lieth with another man's wife*, 6. *He that abuseth the body of the Priest's daughter*.

The manner of strangling was thus. The malefactor was put in dung up to the loins, a towel being cast about his neck; which two Executioners, one on each side, plucked to and fro until he was dead.

CHAP. VIII.

Punishments not capital.

THE lesser punishments, not capital, in use among the Hebrews, are chiefly four. 1. *Imprisonment*, 2. *Restitution*, 3. *Talio*, 4. *Scourging*.

Imprisonment. Under this are comprehended the *Prison*, *Stocks*, *Pillory*, *Chains*, *Fetters*, and the like: all which sorts of punishment, seeing they differ very little or nothing at all from those which are now in common use with us, they need no explication.

The

The keepers of the Prison, if they let any committed unto them escape, were liable to the same punishment which should have been inflicted on the party escaped. This is gatherable from that, 1 Kings 20.39.
Keep this man, if by any means he be missing, then shall thy life be for his life.

Concerning that *Liberia Custodia*, which (a) *Drusius* a *Drus. prater.*
 proveth to have been in use among the *Romans*, I ^b *Tim. 1. 18.*
 much doubt whether any such custome were in use
 among the *Hebrews*. That some kind of prisoners at
Rome did go abroad with a lesser kind of fettters in
 the day time to their work, and so return at night to
 their prison, hath elsewhere been observed by me.
 And (b) *Eadem catena & custodiam & militem copu-* b *Senec. Epist.*
labat, The same chain tyed both the prisoner and the ^c *Non in lib. de*
keeper. Observe the unusual significations of these *tranquil c. 10.*
 two words, *Custodia* a prisoner, and *Miles* a keeper. ^d *quemadmodum*
citato à Drus.
 So that *Drusius* delivered *Seneca* his meaning, but not
 his words, when he repeats them thus: *Eadem cate-*
na tam reum quam militem tenet. Observe further,
 that the prisoner was tyed by his *right arm*, and the
 keeper by the *left*, because the right arm is the stronger,
 and therefore justly remaineth free rather to the
 keeper, than to the prisoners. Hence is that, (c) *In sorte c Sen. de trans-*
leviorem in sinistra putas catenam; because the keeper ^e *qui. cap. 10.*
 tyed himself unto the same chain, not in way of pun-
 ishment, but voluntarily for the safer keeping of
 the prisoner.

Restitution. This was commanded when goods
 were unjustly gotten, or wrongfully detained, Exod. 22. d *Thos Aquin.*
 it was (d) threefold. ^f *secunda secun-*
^g *d. etq. 62.*

R^estitution is threefold.

<i>Secundum idem, in identitie,</i>	when the <i>very same</i> thing is restored which is wrongfully gotten.
<i>Secundum aequale,</i>	when there is <i>so much for so much</i> in quantity restored, the goods unjustly gotten being sold or lost.
<i>Secundum possibile,</i>	when restitution is made ac- cording to that which a man hath, not being a- ble to satisfie the whole.

Restitution in identitie, was, and is principally re-
quired. Whence it is, that if the theft, whether Ox
or Sheep, were found alive upon a man, he restored
but *double*, Exod. 21. 4. but if they were killed or sold,
then *five Oxen* were restored for an *Ox*, and *four*
sheep for a sheep, Exod. 21. 1. The *Jews* were so pre-
cise in this kind, that if they had built an house with
a beam or piece of Timber unjustly gotten, they
David Kimchi would pull down the house, and restore the *(e) same*
beam or piece to the owner. From this the Prophet Ha-
bakkuk doth not much dissent: *The stone shall cry out*
of the wall, and the beam out of the timber shall answer
it, Habak. 2. 11.

E Aug. Epist.
54.

Among the *Jews* he ought to be sold that was not
of sufficient worth to make restitution, Exod. 22. 3.
(f) And *Augustine* saith of Christians, *That he which*
doth not make restitution according to his ability, never
repented. And, *Non remittetur peccatum, nisi restituatur*
ablatum.

Ialio. This was a punishment in the *same kind*, *an*
eye for an eye, and a tooth for a tooth, hand for hand,
and foot for foot; Duet. 19. 21.

Talio.

Talio is two fold.

Talio identitatis, or *Pythagorica*, which was according to the letter of the Law, when the offender was punisht with the loss of *an eye*, for putting out anothers eye, &c.

Talio similitudinis, or *analogica*, which was when the price of *an eye*, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The (g) Hebrews understand *Talio similitudinis*, ^g *Oculam pro oculo, id est,* not *Talio identitatis*, not that the offender should be punisht ^{premium oculis.} *Targum Jo-* with the like *maim*; because to punish like for like ^{nath. Deut. 19.} *in identitie*, is in some cases impossible, as if a blind ^{21. It. R. Solo-} man put out anothers eye, or one toothless strike out ^{monibid.} anothers tooth.

In case of bodily maims therefore, the (h) Hebrew ^{h Vid. Munster.} Doctors say, that the party offending was bound to a ^{Exod. 21.} five fold satisfaction: first, for the hurt in the loss of the member. Secondly, for the damage, in loss of his labour. Thirdly, for his pain or grief arising from the wound. Fourthly, for the charge incuring it. Fifthly, for the blemish or deformity thereby occasioned. Munster tendreth those five thus: *Damnum, talio, dolor, medicina, confusio.* The (i) Romans likewise had a ^{i A Gellium libri cap. 1.} *Talio* in their Law, but they also gave liberty to the offender to make choice, whether he would by way of *commutation* pay a proportionable mulct, or *in identitie* suffer the like maim in his body?

Scourging. This was two fold; either *Virgis*, with rods; or *Gigellis*, with scourging. This latter was more grievous then the former, as appeareth by that *Ironical speech*; (k) *Porcius lex virgas ab omnium civibus corpore arrovit, hic misericors flagella retulit.* Both were in use among the Romans, but only the latter among the ^{k Cic pro Rau- bitio.}

the Hebrews. This beating or scourging was commanded, Deut. 25. 2. 3. where the number of stripes was limited, which the Judge might not exceed. *Forty stripes shall he cause him to have, and not past.* The Jews in many things laboured to seem *holy above the Law.* For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbathum*, that is, they began their *Sabbath* about an hour sooner, and ended about an hour later than the law required: where the Lord forbade them to eat or drink things sacrificed to *Idols*, (l) they prohibited all drinking with Heathens, because it is doubtful whether it were offered to *Idols* or no. The Lord commanded them in the time of the *Passover* to put away *leaven out of their Houses*, they would not take the

¹ This bites in² וְ^m This bites in⁷²⁷

(m) name into their mouths all the time of that Feast. The Lord commanded them to abstain from eating *swines flesh*; they would not so much as name it, but in their common talk (n) would call a *Sow* דָבָר אֶחָר, *Another thing.* In like manner the Lord commanded chief Malefactors which deserved beating, to be punished with *forty stripes*; they in their greatest corrections would give but *thirty nine.* Of the Jews five times received 1 *forty stripes save one,* 2 Cor. 11. 24. For this purpose the scourge consisted of three thongs, so that at each blow he received three stripes; and in their greatest corrections were given thirteen blows, that is, forty stripes save one. Whether

^o Talmud. lib. Maccioth. cap. 3.

in Mischna.

^p Baalurim.

vid. Drus.

2 Cor. 10. 24.

(o) these thongs were made the one of a Bulls hide, the other two of an Asses hide, or (p) all three of a Calves, the matter is not material, both opinions have their Authors.

The manner of correcting such, was thus. The malefactor had both his hands tyed to a post, one cut

bit

bit and half high, so that his body bowed upon it. The Judge shall cause him to bow down, Duet. 25.2. This post or stake on which the Malefactor leaned in time of whipping, was termed *Tidy Gnamnud, Columna, a Pillar.* His cloaths were plucked off from him downward unto the thighs, and (r) this was done either by ^{r Talmud, ibid.} *renting or tearing of them.* The *Governours rent Paul and Silas their cloaths, and commanded them to be beaten with rods, Acts 16.22.*

That the Beadle should inflict a number of stripes proportionable unto the transgression, this correction was performed in the sight of the Judge. The Judge shall cause him to be beaten before his face, Deut. 25.2. (s) The chief Judge of the three, during ^{s Talmud, ibid.} the time of the correction, did either read or recite Deut. 28.58, 39. If thou wilt not keep, and do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c. The second Judge he numbred the stripes, and the third he bade the Beadle smite. The chief Judge concluded all, saying, Yet he being merciful forgave their iniquity, &c. Psal. 78.38.

Sometimes in notorious offences, to augment the pains, they tyed certain huckle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the (t) Greeks termed *αργυραλεις Enflatines: μαστιξ Flagrataxillata (u) in the Scripture they are Item. Atheneans lib. 4. termed Scorpions. My father hath chastised you u Tholosan. with rods, but I will correct you with Scorpions, hnt. iur. uni- 1 King. 12.12. vers. 31.*

CHAP. IX.

Punishments borrowed from other Nations.

THe punishments borrowed from other Nations are principally six: 1. *Crux*, The death on the Cross. 2. *Serrâ dissectio*, The cutting one asunder with a saw. 3. *Damnatio ad bestias*, The committing one to fight for his life with wild beasts. 4. *τερχδς*, the wheel. 5. *καλανθιζω*, Drowning one in the sea. 6. *τυμπανιζω*, Beating one to death with cudgels. The first and the third were merely Roman punishments; the second was likewise used by the Romans, but whether originally taken from them is doubtful: the fourth and the last were merely Greek punishments; the fifth was for the substance in use among Hebrews, Greeks and Romans, but in the manner of drowning them, they differed. It will be needful to speak somewhat of all these.

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two pieces of timber compacted cross-wise. The first is termed *Crux simplex*, the last *Crux compatta*. This latter is threefold. 1. *Decussata*. 2. *Commissa*. 3. *Immissa*.

Crux decussata. This was made of two equal pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X, and thence it is called *decussata*. (a) *Decussare*, est per medium secare. *Veluti si due regulæ concurrent ad speciem literæ X. quæ figura est crucis*. This kind of cross is by the common

^a Hieron. in
Ierem. c. 31:

mon people termed *Crux Andraana*, Saint Andrew-cross, because on such an one he is reported to have been crucified.

Crux commissa. This was, when a piece of timber erected, was joyned in the middle to a traverse, of over-thwart top; somewhat shorter than the piece erect, in manner of a Roman T. This is called *Crux Antoniana*, S. Anthony his Cross, because he is often painted with such a Cross.

Crux immissa. This was when a short traverse somewhat obliquely crossed the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top as *Crux commissa*, but near the top, in this manner t. (b) This is thought to have been *Crux Christi*, b *Lippinus de the Cross on which our Saviour Christ suffered.*

c *Lippinus de
cruce lib. 10.
cap. 10.*

The Ceremonies used by the Romans towards those whom they crucified were these: First, they (c) scourged them, and sometimes tyed them to a Piller in time of scourging. Artemidorus is clear in this, περιστοῦς κλονί, πονήσας θλεῖται πληγαῖς, that is, being tyed to the Piller, he received many stripes. (d) *Plautus d Plant Bacch.* is thought to have alluded to the same.

Abducite hunc

Intro, aique adstringite ad columnam fortiter.

The ancient Fathers (e) report that our Saviour was whipt thus *ad columnam*: but the Scripture is silent, both touching the place and manner of this whipping, only that he was whipt is testified. He scourged Jesus, and delivered him to be crucified, Mat. 27. 26.

e *Prudens;*
Hieron. Beda
vid Lips, de cru-
ce, lib. 2. cap. 4.

Secondly, They caused them to bear their own Cross, (f) *Malefici cum ad supplicium educuntur, quisque sum of fert crucem.* Thus Christ bore his own Cross, John 19. 17. *Ieranum. vint* To this there is allusion, *He that taketh not his Cross,* and followeth after me, he is not worthy of me, Mat. 10.

E e

Thirdly

Thirdly, That the equity of the proceeding might clearly appear, the (g) cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclaimed by a publick Cryer. This cause was termed by the *Romans* commonly *Titulus*, by (b) some it is called *Elegium*. Thus Pilate wrote in Hebrew, Greek, and Latine, Jesus of Nazareth, the King of the Jews.

i Artemidor. l. 2. c 58. *Fourthly,* They (i) pluckt off their cloaths from such as were to be crucified. Thus Christ suffered naked.

k Sueton. in Calig. cap. 27. *Serra dissectio, A sawing one in funder.* They sawed them from the head downward. The (k) Romans they used this kind of punishment, so likewise did the Hebrews. Thus *Manasses* is thought to have punish'd the Prophet *Isaiah*, and the Apostle to have alluded unto it, *They were sawn a-funder*, Heb. II. 37.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether S. Paul did, according to the letter, fight with beasts at *Ephesus*, I Cor. 15.32. is much controverst.

l. Theophylact. Anselm. m Chrysostom. Ambros. & a. *hi.* (l) Some understand by *Beasts*, *Demetrius*, and others that opposed him at *Ephesus*, (m) others more probably understand the word *literally*. And this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (n) *Christianos ad Leones!* Let the *Christians* be haled to *Lyons*: yea, the litteral interpretation of the words, is a stronger argument that Saint Paul believed the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

Tertullian. E pol. cap. 40. *Texere, The Wheel:* A wise King bringeth the wheel over

over the wicked, *Prov. 20. 26.* I take the words to imply no more but this, that *as the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood, the grinding of wicked men under a cart-wheel, as the husband brake some sort of grain under the wheel, is the mere conceipt of Expositors on this place; for no Records make mention of any such punishment in use among the *Jews.* Among the *Greeks* there was a punishment went under this name: *(s)* it was called *τερχός*, *AoEtiō τερ-*
wheel, not because a wheel was brought over the *χεὶ γ' θάνατοι*
wicked, but because they bound fast the offender to
μαστίγεως,
Aristoph. in
Iren. De eadem
puna loquuntur
Demosth. 3. in
Aphob. & Suidas.
(t) it was called *τερχός*, *AoEtiō τερ-*
wheel, not because a wheel was brought over the *χεὶ γ' θάνατοι*
wicked, but because they bound fast the offender to
μαστίγεως,
Aristoph. in
Iren. De eadem
puna loquuntur
Demosth. 3. in
Aphob. & Suidas.

Katartoriosēs, *Drowning one in the Sea.* This was in use among many Nations, but the manner differed. The *(p) Romans* they sewed up a Parricide into a leather budget, sewing up together with him into the same budget, a *Serpent*, a *Cock*, and an *Ape*, and so cast them all into the Sea. The *(q) Grecians* when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tyed a milstone about his neck. Thus, in respect of the manner *(r)* those are to be understood, who say, this kind of punishment was peculiar to the *Jews.*

Tυρπανοῦς. It is rendred by the general name of *torturing*, *Heb. 11. 35. 2 Mac. 6. 19.* But the word signifieth a special kind of torturing, by beating one with cudgels unto death. It hath its denomination from *τύρπανον*, which signifieth a *Drum* usually: and hence *(s)* some have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the person thus tortured, were rackt, and stretched out in man-

^f Magius in
lib. de Equuleo,
vid. Druſ. p. 13. 8.

t Schiliastis
Arctophanis
τύμπανος
scribit esse
ἔβλαστι τύπανος
Torturæ & rōis
Sineasneis
οἱ τύμπανοὶ
in Plutop. 50

ner of a drum head : but it signifieth also a drum stick, and (t) thence cometh the punishment to be termed *Tympanismus*, that is, a Tabring, or beating one to death with cudgels, as if it were with drum sticks. This is evident by Eleazar ; he came willingly, ἀπὸ τῶν πεναρον, to this kind of torment, 2 Macab. 6. 19 and in the thirtieth verse, where he gave up the Ghost, there is mention of his strokes, not of his racking or stretching.

v Junius. Jer.
29.26.

x Plutarch. in
Artaxerx.

Junius reckoneth (u) another kind of punishment termed by the Hebrews, תְּסִינָךְ *Tsinok*, which he would have to be a compound word : doubtless his meaning is that it would be compounded of τί *Tsi*, Navis, a ship, or boat, and την *Tanach*, Sugere, to suck : for he saith that thereby is meant a certain punishment, termed *Navicula fugentis*, which (x) Plutarch describeth in this manner : That the offender should be inclosed between two boates, as in a prison, or, as his phrase is (quasi in vagina) as in a sheath ; and, to preserve life in him, milk and honey tempered together was forcibly put into his mouth, whether he would or no. And hence, from this sucking in of milk and honey, this punishment hath been termed *Navicula fugentis*. But the (y) Hebrews say, that *Tsinock* was nothing else but manacles, or cords, wherewith prisoners hands were tyed. I leave it indifferent to the Reader to follow which interpretation he please.

סְלִירַי

סְכָנָר

לְוִירָן

Instrumentum

constringens

manus.

D. Kimch. Jer.

29.26.



THE
SIXTH BOOK
OF
MISCELLANEOUS RITES.

CHAP. I.

Of Circumcision.

THeir *Sacraments* were two. First, the *Passover* of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off the foreskin, as a sign and seal of *Gods Covenant* made with the People of the *Jews*. It is called a *sign* by *God* in its first institution, *Gen. 17.* and a *seal* by the *Apostle*, *Roms. 4. 11.* Yea, it is called a *sign* and a *seal*, by a (*a*) *Doctor* of the *Jews*, more ancient than their *Talmud*.

It was used (though not as a *Sacrament*) by many other Nations: (*b*) by the inhabitants of *Colchis*, the *Æthiopians*, the *Tragloditæ*, and the *Egyptians*.

In a figurative sense, alluding unto this *Sacramental Rite*, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are four mention'd

a Zobar Gen.

b Alex. ab Alex lib 2. cap.

25. Herodo. l. 2

Diodor. Sicul.

l. 2. c. 1, l. 14.

c. 3.

ned. 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. *And a fourth of the ears.* We are to consider it in its proper acceptation, and here to observe: First, the time when it was administered. Secondly, the manner how. Thirdly, the penalty in case it was omitted.

The time was the eighth day; yea, the eighth day was so precisely observed, that if it fell on the sabbath, yet they circumcised the Child; whence rose that saying among them, *Circumcisio pellit sabbatum* *Circumcision driveth away the Sabbath;* or, the Sabbath giveth place to *Circumcision.* And with this accordeth that of our Saviour, *Ye on the Sabbath day circumcise a man, John 7. 22.* The Jews superstitiously conceiting that each creatures perfection depended upon the sanctification of one Sabbath day at least, say that God did therefore enjoyn the eighth day, that one Sabbath might first pass over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why God would not suffer them to anticipate the eighth day, were first to shew, that God in the matter of Salvation, neither was, nor is simply tyed to *Sacraments;* for then there had been no less cruelty in forbidding *Circumcision until the eighth day,* than there was love in permitting it upon the eighth. Secondly, because in this time of the Mosaical Pedagogie, there was a kind of *legal uncleanness,* in which the creatures were thought to be, as remaining in their blood, for the first seven daies after their birth, *Levit. 12. 27. It. 12. 2,3.* Notwithstanding, God thought it not convenient to defer it longer than eight daies, for the comfort of the Parents, which they received by a mature and seasonable initiation of their children.

The

The manner how Circumcision was administred, I
find thus recorded : Some of those that were pre-^{c Paul, Pag.}
sent (c) held a vessel full of dust, into which they did
cast the foreskin being cut off. Again, they prepa-^{Deut. 10.}
red in the room, a certain (d) void chair for Elias ;^{d Christoph.}
^{Cast in Malac.}
which was done, partly in honour of him, for which
respect also, as often as they fell on any difficult place
in Scripture they would say (e) *Veniet Elias, & omnia e Maceris in-*
enodabit; We know that Elias will come, and he will ab evia urte.
^{ה'ב'ק}
tell us all things : But chiefly it was done, because
they thought Elias to be present there in spirit, whose
bodily coming they did, and do daily expect.
These ceremonies are meerly Jewish, practised by
the latter Jews, but utterly unknown in our Saviour.
Christ his time, and, as it appeareth by the Samaritan
woman her speech, that proverbial saying applyed
now to Elias, was of old applyed to Christ, John
4. 25. Thirdly, he which supplyed the place of the
witness, or as we phrase it, of the Godfather, (f) held
the Child in his arms whiles it was Circumcised :
this Godfather they called Baal Berith, and Sandack ;
that is, the Master of the Covenant. Uriah the Priest,
and Zachariah the son of Jeberechia, are (g) thought
to have been Godfathers at the Circumcision of Ma-
her-shalal-haz-baz, Esay 8. 2. and from them the cu-
stome of having Godfathers in Baptisme, to have taken
its original. Fourthly, the Parents named the Child,
and in Zacharies time, it seemeth that in the na-
ming of the Infant, they had respect to some name
of his Ancestors. They said unto her, there is none of thy
kindred that is named with this name, Luk. 1. 61. Other
Nations had their set daies also after the birth, for
the naming of their Children. (h) The Romans gave ^{h Plutarch}
names to their male children on the ninth day, to the ^{i Pro. 101. Ma-}
^{g Jun. & Tren.}
^{crob Star. L. 1.}
female ^{i. 16.}

i. Cal. Rhodig. female on the eighth. The (*i*) *Athenians* gave names
§. 22. cap. 12. on the tenth. (*k*) Others on the seventh. These (*l*)
¶. Cris. hist. 4. daies *Tertullian* calleth *Nominalia*. The *Grecians* be-
1 Tertul. de I. sides the tenth day on which they named the Child,
dob. cap. 16. in *Scholaist A.* they observed also the *fifth*, (*m*) on which day the
sistoph. in Euseb. Midwives took the Child, and ran about a fire made
Strat. p. 885. It. *Suidas in* for that purpose, using that Ceremony as a purificati-
אַמְתָּדֶגְמָה on of themselves and the Child: on this day the
n. Sukkah de Neighbours also sent in *gifts*, or *small tokens*, *Munera*
convit. 1. c. 16. *natalitas*; (*n*) from which custom that amongst *Chris-*
כְּלֹךְ אַחֲרָה *tians*, of the Godfathers sending gifts to the baptized
תְּהֻתָּה *Infant*, is thought to have flown. But to return again
אַלְחִינוּ מֵךְ *to the Rites of the Jews*. After the Child had been
הָעוֹלָם וְשָׁדָן *circumcised*, the Father said: (*o*) *Blessed be our Lord*
וְצִוָּנוּ *God, who hath sanctified us with his precepts, and hath*
לְהַבְנֵינוּ *commanded us, that we should cause this Child to enter*
בְּבִיתָנוּ *into the Covenant of Abraham*. After this, the whole
רְשָׁאַבְלָתָם *Church or company present replied in this man-*
אַבְנֵנוּ *Moses Koisen.* *ner, (p) As thou hast made him to enter into the Cove-*
in trahat. cir- *cumcis. fol. 115.* *nant, so make him also to enter into the Law, into Ma-*
בְּשָׂרָם *trimony, and into good works.*

שְׁחַנְסָחוּ לְבִדְיָתָךְ נְבִינְטוּ The penalty for the omission of *Circumcision* run-
לְתִירָה לְלִחְזָה וְלִמְעָשִׂים טְבוּבָם ing in this form; *That soul shall be cut off from his*
people, Gen. 17.14. I understand the penalty to be pro-
*nounced against such an omission, which proceed-
ed either from contempt or wilful neglect. In this
Moses Koisen. case the question is, what is meant by this phrase,
ibid. *His soul shall be cut off from the people.* Secondly, who
ought thus to be punish'd? whether the child, or the pa-
rents, and such who supply the place of parents? For
the first, besides God's secret action in punishing such
Delinquents, methinks there is a rule of direction
for the Church, how to proceed against such in her
Discipline: If any understand here, by cutting off
*such**

such a mans soul from his people, the sentence of excommunication, or casting him out of the Synagogue, I shall not oppose it; though I rather incline to those, who understand hereby a bodily death inflicted upon such an offender, in which sense the phrase is taken, Exod.

31. 14. Whosoever doth any work on the Sabbath, that soul shall be cut off from among his people. And it is very remarkable, that when Moses his child was uncircumcised, the Lord sought to kill Moses: which as it intimated the punishment of this fault to be a bodily death so it clearly evinceth, that not the child till he cometh to years of discretion, but the parents were liable to punishment. The opinion of the Rabbines concerning this latter point is thus delivered: (q) If the Father circumcise him not, then the Judges are commanded to circumcise him: and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himself, and every day that passeth over him, after he is waxen great, and he circumciseth not himself, lo he breaketh the Commandment.

q Moses Kots.
tral. circumc.
fol. 114, col 4.

Here it may be demanded, how it is possible for a man, after once he hath been marked with the sign of Circumcision, to blot out that character and become uncircumcised? for thus some Jews, for fear of Antiochus, made themselves uncircumcised, r Adac. 1.

16. Others for shame, after they were gained to the knowledge of Christ, and to entertainment of the Christian faith, uncircumcised themselves, t Cor. 7.

18. (r) The answer is, that this was done by drawing up the foreskin with a Chirurgion his instrument; and unto this the Apostle in the fore quoted place alludeth, videlicet, Ne attrahat præputium. This wicked invention is ascribed unto Esdras, as the first Author and practiser thereof.

r Epiphanius.
de mens. Cr.
para p. 115. Tr.
Celsus l. 7. c. 25.

CHAP. II.

Of their first fruits and their firstlings, or first-born.

THe use and end of their *first-fruits*, was that the after fruits might be consecrated in them. To this purpose they were enjoyned to offer the *first fruits of their trees*, which served for food, Levit. 19. 23, 24. In which this order was observed : the three first years after the tree had been planted, the fruits were counted *uncircumcised* and *unclean* : it was unlawful to eat them, sell them, or make any benefit of them : on the fourth year, they were accounted *holy*, that is, either (a) they were given to the Priests, Num. 18. 12, 13. or the owners did eat them before the Lord at Jerusalem, as they did their second tithe : and this (b) latter is the common opinion of the Hebrews. After the fourth year, they returned to the use of the owner : we may call these *πρώτοφρούματα*, simply *the first-fruits*.

Secondly, they were enjoyned to pay yearly the *first-fruits of every years increase*, and these we may call, *ἀπαγχάς*, and of them there were many sorts, *First, firstfruits in the sheaf*, Lev. 23. 10. *Secondly, first-fruits in two wave-loaves*, Levit. 23. 17. These two bounded their harvest, that in the sheaf, was offered in the beginning of harvest, upon the fifteenth of Nisan, the other of the loaves at the end, upon their Pentecost : and Levit. 23. they are both called *תְּנַפּוֹת* *The-nuphoth*, that is, *shake-offerings*. Thirdly, there was a *first of the dough*, Num. 15. 20. namely, a (c) four and twentieth part thereof, given unto the Priests : which kind,

וְחַנְןָן,
אֲבָלָן,

Sacerdos ea
comedebat.

Aben Ezra in
hunc locum.

b Talmud Bab
in Magnosher
j. eni cap. I.

וְכָל כָּל

וְשִׁשָּׁה

וְאֶרְכָּבָעָה

Uzziel Num.

15. 20.

kind of offering was observed, even when they were returned out of Babylon, *Nehem.* 10. 37. Unto this St. Paul hath reference, *Rom.* 11. 16. *If the first fruits be holy, the lump is holy.* Fourthly, they were to pay unto the Priests the *first-fruits of the threshing floor*, *Numb.* 15. 10. These two last are called תְּרוּמָה Therumoth, that is, *heave offerings*: this the *heave offering of the threshing floor*; the other the *heave offering of the dough*, *Numb.* 15. 20. Under the name of *first-fruits*, commonly Authors treat of no others but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Tenuphoth*, and *Therumoth*: both signifie *shake-offerings*, *heave-offerings*, or *wave offerings*, but with this difference; (d) the *Therumoth* was by a *waving of elevation*, lifting the oblation upward and downward, to signify, that *God* was *Lord* both of Heaven and Earth. The *Tenuphoth* was by a *waving of agitation*, waving it to and fro, from the right hand to the left, from the *East* to the *West*, from the *North* to the *South*: by which kind of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing floor* were, the *Rabbies*, and the others following them, distinguish them into *two sorts*: the first of these, was *first fruits* of seven things only: 1 *Wheat*. 2 *Barley*. 3 *Grapes*. 4 *Figs*. 5 *Pomegranates*. 6 *Olives*. 7 *Dates*. For all which the Promised Land is commended, *Deut.* 8. 8.

(e) These the *Talmudists* term בִּכְרִים Biccurim: and e R. Solom. when they treat of *first-fruits* they treat of them un- Deut. 26. 2. R. Moses Kotsens. der this name, and understand by the name of Bi- fol. 201. Col. 4. curim no other. These, they say, are the *first fruits*, which the people are so often in the Law com-

ded to bring up unto the *Sanctuary*, at the *Feast of Pentecost*, which was the end and closure of their harvest, as was signified both by this oblation, and likewise by that of the two *wave-loaves*, Lev. 23. 17.

The second was paid of *Corn, Wine, Oyl, and the Fleece*, Deut. 18. 4. Numb. 18. 12, yea, of all things else that the earth brought forth of mans food. Thus their *Doctors* are to be understood, where thy say,

Moses Egypt.
in. *Jud. part. 3.*
trah. de Theru
meth. cap. 2.

(f) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitis, Theruma, & decimis.* This they call, תְּרֻמָּה Theruma, an heave-offering: the Greek renders it, ἀρετοῦ, A separation, because this was a consecration, or setting apart of the Lords portion. In allusion unto this, I take S. Paul to have termed himself ἀρετατός εὐχέλασιον, separated unto the Gospel, Rom. 1. 1. ἀρετατός Ααρὼν, Aaron shall separate the Levites, so the Greek renders it; but the Original is, Aaron shall wave the Levites, Numb. 8. 11. Again, ἀρετατός Separate me Barnabas and Saul, Acts 13. 2. Drusius delivereth another reason, as hath been said in the Chapter of the Pharisees. But to proceed: the Hebrews called this second payment, not only Theruma, simple, but sometimes (g) Theruma gedola, the great heave offering, in comparison of that Tithe which the Levites payed unto the Priests: for that was termed Theruma magna-ther, the heave offering of the Tithe, Numb. 18. 26. which though it were one of ten, in respect of that portion which the Levites received; yet it was but one of an hundred, in respect of the Husbandmans stock, who payed the Levites: and thus it was a great deal less than the great heave offering, as will presently appear. This (the Hebrews say) the owners were not bound to bring up to Jerusalem.

The Law prescribed no set quantity to be paid, either

תְּרֻמָּה
נִזְבֵּחַ

ther in the *Biccurim*, or in the *Theruma*; but, by tradition, they were taught to pay at least the sixtieth part in both, even in those seven things, also paid under the name of *Biccurim*, or first fruits, as well as in their heave-offering termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing else but the heave-offering of the floor, formerly mentioned out of Num. 15. 20. My reasons are these: 1. Scripture giveth no such leave to keep any part of their first-fruits at home; if that could be proved, the distinction were warrantable. 2. Scripture doth not limit first fruits unto those seven kinds, which alone go under the name of *Biccurim*. 3. Themselves confound both members; for their *Biccurim*, they say, they paid, 1 *Wheat*. 2. *Barley*: In their *Theruma*, they say, they paid *Corn*; as if under *Corn*; *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim in the Ear*, while the harvest was yet standing and their *Theruma in Wheat and Barley ready threshed and winnowed*. My reasons why it cannot be so, are these: 1. Because then they should pay twice a sixtieth part in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered not at their *Pentecost* when their harvest ended, but at their *Passover* when their harvest began, Levit. 23. 10. Whereas their *Biccurim*, or first fruits, were alwayes offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this heave-offering of the floor, at least a sixtieth part was prescribed: it is grounded upon that of the Prophet *Ezek*. This is the oblation

that

that ye shall offer, the sixth part of an Ephah out of an Homer, Ezeck. 45. 13. that is, the sixtieth part of the whole, because an Homer containeth ten Ephahs. Hence

^g Solon. Iatobi.

Deut. 18. 4.

Item Hieron. in

Ezeck 45. fol.

260.

חרומת ה

עין יפה

theruma

gnain iophai

חרומת ב

ביניינה

theruma beno-

nith.

רוף ה

עינ רעה

theruma

gnain ragna,

1 Epiphani. contr.

Pharis. pag. 11.

they took that distinction of these offerings. (g) Some they say, gave the fortieth part of their increase: this, because it was the greatest quantity given in this kind of oblations, they termed (h) Theruma oculi boni, The oblation of a faire eye: others (though they were not so liberal as the former, yet they might not be reputed niggardly) gave a fiftieth part, and this they termed (i) Theruma mediana, The oblation of a middle eye: others, whom they reputed sordid, gave just a sixtieth part, less then which they could not give, this they termed (k) Theruma oculi mali, The oblation of an evill eye; so that the payment of these was bounded by the tradition of the Elders, between the sixtieth and the fortieth part: but the (l) Pharisees, that they might be holy above others, made their bounds the fiftieth and the thirtieth part; so that he was reputed sordid with them that paid the fiftieth part; and none liberal except he paid the thirtieth. the manner how these first-fruities termed *Bicurim* were paid, is at large set down, Deut. 26. But in time of the Prophets other Ceremonies seem to have been received, of which the Hebrew Doctors say thus: (m) When they carried up their first-fruits, all the Cities that were in a county gathered together to the chief City of the county to the end that they might not go up alone: for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution: and in the morning the Governor said, Arise, and let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his horns covered with Gold, and

^m Maimon in

Bizcurim. cap.

4. seqq. 16.

an

an Olive Garland on his head, to signifie the first fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, untill they came near to Jerusalem and all the way as they went, they sung, I rejoiced in them that said unto me, we will go into the house of the Lord, &c. Psal. 122. Unto this, and other like manner of solemn Assemblies the Prophet hath reference, saying, *Ye shall have a song as in a night when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay 30.29.*

The firstlings, or first born of man and beast, the Lord challenged as his own, Exod. 13. The ground of this Law was, because God smote all the first-born in Egypt from man to beast, but spared the Israelites; for a perpetual memory of which benefit, he commanded them to sanctifie all their first-born males unto him. Now the first born men, and unclean beasts, were redeemed for five silver shekels of the sanctuary, paid unto the Priests for each of them, Numb. 18. 15, 16. Unto this S. Peter alludeth, saying, *We are not redeemed with corruptible things, as silver and gold, 1 Pet. 1. 18.* The firstlings of a clean beasts ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt-offering, and their flesh to return to the Priests.

Observe how God would be honoured by the firstlings of men and cattel; by the first-fruits of trees, and of the earth, in the sheaf, in the threshing-floor, in the dough, in the loaves: All which teach us to consecrate the first and prime of our years unto the Lord.

CHAP. III.

Of Tithes.

WE are here to enquire : First, what things in general were titheable : Secondly how many kind of Tithes there were : Thirdly, the time when each sort of tithes began to be titheable.

a Vid. Sixtin.
Amams de de-
cimis.

First, their yearly encrease was either *Cattel, fruits of the trees, or fruits of the land*; of (a) all these they payed tithes, even to mint, anise, and cumine, These things they ought not to leave undone Mat. 23.23.

Secondly, the sorts of tithes payed out of the fruits, both of the trees and the land, by the Husbandman, were two, payd in this manner: When the Harvest had been ended, and all gathered, then the Husbandman laid aside his *great Theruma*, otherwise called the *first-fruits of his threshing floor*, of which it hath been spoken in the *Chapter of the first fruits*. This being done, then out of the remainder he paid a tenth part unto the *Levites*, and this they termed (b) *Magnasher rischon, the first tithe*, Tob. 1. 7. This was always paid in kind, and as it seemeth to me, it was not brought up to *Jerusalem* by the husbandman, (c) others think otherwise) but payed unto the *Levites* in the several Cities of tillage, Neh. 10.37. out of this first tithe the *Levites* paid a tenth portion unto the *Priests*; this they termed (d) *Magnasher min hammaggaditatum, the tithe of holy things*. 2 Chron. 31.6. this the *Levites* brought up to the house of *God*, Neh. 10.38. When the *Levites* had paid this tenth portion unto the *Priests*, then the *Levites* and their Families might

בְּשַׂרְכָּן
לְאַשְׁרָן

c Decima pri-
ma necessaria
aut & colon ipsi-
so aut ejus vi-
cario Hieros-
tymas depor-
tanda erant.
Sixtin. Amama naasser,
de decimis.
בְּשַׂרְכָּן
לְאַשְׁרָן

might eat the remainder of the first tithe in any place, even out of Jerusalem, Num. 18.31.

This first tithe being paid, the Husbandman paid out of that which remained a second tithe; this the Husbandman might pay in kind if he pleased, or if he would, be might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part; so that what in kind was ten in the hundred, that changed into money, was twelve in the hundred. This the Husbandman brought up unto Jerusalem, and made a kind of Love feast therewith, unto which he invited the Priests and Levites, only every third year he carried it not to Jerusalem, but spent it at home within his own gates, upon the Levites, the fatherless, the widows, & the poor, Deut.

14. 18. (a) They reckoned their third year from the ^{a Mozes Rofsen,}
Sabbatical year, on which the Land rested: so that ^{tratt de dec-}
the first and second Tithe was payed by the Husband-^{ma secundo.}
man, the first, second, fourth and fifth years after the ^{fol. 199.}
Sabbatical year: but upon the third and sixth years only, the first Tithe was paid to the Levites, and the second was spent at home. Hence in respect of the kinds, this is called (b) Magnasher scheni, the se- ^{נִזְבֵּחַ}cond tithe, Tobit. 1. 7. in respect it was paid to the poor every third year: it is called (c) Magnasher ^{נִזְבֵּחַ}gnani, ^{אֲלֹמָדָה}, the poor mans tithe, and (d) Ma- ^{מִשְׁנֵה}gnasher schelischchi, the third tithe, Tob. 1. 1. On those ^{וְיָמִים} years on which it was carried up to Jerusalem, it ought of necessity to be eaten within the Court of the Temple, Deut. 14. 26. and by the third tithe we are to understand the poor mans tithe on the third year, which year is termed a year of tithes, Deut. 26.12.

They likewise tithed their cattel. Of their bullocks, & their sheep, and all that passed under the rod, the tenth

was holy to the Lord, Lev. 27. 32. Some Expositors understand by this phrase of *passing under the rod*, that all cattle are titheable which live under the *c custody of a keeper*, as if there were allusion to the *shepherds staff*, or *keepers rod*, which they use in keeping their cattle. The Hebrews more probably understand hereby, the manner of their decimation or titheing their cattle,

*d Solomon Jar-
chi, Lev 27. 32
et Maimon. de
primogen. c. 7.
Sect. 1. 5.*

which was as followeth. (d) *He that bath Lambs (or
bullocks) thus separateth his tenth, he gathereth all his
lambs and all his bullocks into a fold to which he maketh
a little door, that two cannot go forth together; their
dams are placed without the door, to the end, that the
Lambs hearing them bleating, might go forth one after
another in order. Then one beginnith to number with
his rod, one, two, three, &c. and the tenth which cometh
forth, whether it be male or female, perfect, or blemished,
he marketh it with a red mark, saying this is for tithe.*
*At this day the Jews, though they are not in their
own Country, neither have any Levitical Priesthood,
yet those who will be reputed religious among
them, do distribute in lieu of tithes, the tenth of
their increase unto the poor, being persuaded that
God doth bless their estates the more: for their usual
Proverb is, (e) *Thegnasher, bischebil sche thegnasher;*
that is, *Pay tithes, that thou mayst be rich.**

חנוך כוֹשְׁבֵי בָּיִת
(Talmud. tract. ad novo anno
ad initium, Ruxi, Synag.
Jud. c. 12.
2. Moses Kotsen, in tract. af-
firm. 136.)

The time of the year from which thy reckoned tithes, was different. For (f) beasts they counted the year from *Elul* to *Elul*, that is, from *August* to *August*, (g) for grain, pulse, and herbs, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the fruit of trees, from *Schebat* to *Schebat*, that is, from *January* to *Jan-
uary*.

In this Synopsis following (which Sixtinus Amama hath taken out of Scaliger) the manner of Israels ti-
things is set down.

The

	6000	Bushels in own year.
	100	Bushels was the least that could be paid by the Husbandman to the Priests for the first-fruits of the threshing floor.
The Husbandman had growing	5900	Bushels remained to the Husbandman, out of which he payed two Tythes.
	59	Bushels were the first Tithe to the Levites.
	5310	Bushels the Levites paid the Priests, which was called the Tithe of the Tithes.
	531	Bushels remained to the Husbandman, out of which he paid his second tithe.
	4779	Bushels were the second Tithe.
		Bushels remained to the Husbandman as his own, all being paid.
	1121	Bushels are the sume of both Tithes joyned together, which is above a sixth part of the whole, namely nineteen out of an hundred.

We are to know moreover, that through the corruption of the times, in time of Hezekiah's reign, Tithes began generally to be neglected, insomuch that then Overseers were appointed to look to the true payment thereof, 2 Chr. 31.13. Notwithstanding, partly through the negligence of the Overseers, partly through the covetousness of the people, about one

h Moses Kotsen
fol. 199. col. 3.
i Moses Kotsen.
ibid.

hundred thirty years before our saviour's Incarnation, corruption so prevailed, that the people in a manner neglected all tithes, yea none or very few payed either their first, second, or poor manns tithe, only they paid the great heave offering justly. For this reason saith (h) Moses Kotsensis in the daisies of John the Priest, who succeeded Simeon the just, (I take it he meaneth Johannes Hyrcanus) their great Court, termed their Sanhedrim, made a Decree, that more faithful Overseers should be appointed for the Tithes. At this time many things became questionable, whether they were titheable or no; whence the high Court of their Sanhedrim decreed, that in the things doubtful (which they termed 'בְּדִין Demai) (i) though they paid neither first, nor poor manstithe, yet they paid a second tithe, and a small heave offering, namely, $\frac{1}{100}$ one part of an hundred: Mint, Anise and Cummin, seemeth to have been of these doubtful things; in which, though the decree of their Sanhedrim required but one in the hundred, yet the Pharisees would pay a just tenth, Mat. 23.23, and hence it is that they boasted, They gave tithes of all that they possessed, Luk. 18.12. In which they outstripped the other Jews, who in these payments took the liberty granted them by the Sanhedrim.

CHAP. IV.

Of their Marriages.

In this Chapter of their Marriages, we are to consider: First, the distinction of their wives. Secondly the manner of their betrothlings. Thirdly, the rites and ceremonies of their marriage. Lastly, the form of their divorce. The patriarchs in the Old Testament had many,

many of them, two sorts of wives : both of them were reputed lawful, and true wives, and therefore the children of both were accounted legitimate. The Hebrews commonly call the one נָשָׁה Naschim ; primary-wives, married with nuptial ceremonies and rites requisite. Some derive the word from נִשְׁחָה Nischah, Oblitus fuit, quasi Obliviose dille, because for the most part, women's memory is not so strong as men's : but they think not amiss, who say that women are so called from oblivion, or forgetfulness, because the Fathers family is forgotten, and in a manner extinct in their daughters when they are married. Hence proceeds that common saying of the Hebrews, (a) *Familia matris non vocatur familia*: and for the contrary reason, a male child is called זָקָר Zazar, from his memory, because the memory of the Father is preserved in the (b) Son, according to that speech of Absalom, I have no Son to keep my name in remembrance, 2 Sam. 18.18.

The other sort of wives they call (c) *Pillagshin*, secondary wives, or half wives ; the English translates them Concubines, and that not unfitly, for sometimes the Hebrew word it self denoteth an infamous strumpet, or common Harlot.

The differences between these Concubines, and the chief or primary wives, are many. 1. A disparity in their authority, or household government : the Wife was a ^{uxori} ^{possidere esse ai-} Mistress, the Concubine as an hand-maid or servant, ^{unus ex iugis} ^{Dividere.} She had only *Ziuthori*, a true and lawful right unto the ^{uxori} marriage bed as the chief wife had ; otherwise she was ^{quasi uxori dicta} ^{vixit & dimis-} in all respects inferior. And this appeareth in the ^{sis.} history of Sarah and Hagar. Secondly, the betrothing was different : the chief wife at her espousals received from her Husband certain *Gifts*, and *Tokens*, as pledges and ceremonies of the contract. Thus Abram

שָׁפֵחָה

אֲסַאַיְנָה

קְדִיבָה

שְׁפָחָה

אֶבֶן אֶזְרָה,

Num. 1. 2.

b Eandem pro-

lis masculine

rationem habi-

tam apud

Gracos testa-

tur Euripides.

Στύλοι γαρ

μάρτυρες.

כ עֲלֵיכָה

Vxox secunda-

ria vocem com-

authoritatis.

unt ex יג' 9

Dividere.

She had only Ziuthori, a true and lawful right unto the uxori

marriage bed as the chief wife had ; otherwise she was quasi uxori dicta

vixit & dimis-

in all respects inferior. And this appeareth in the sis.

history of Sarah and Hagar. Secondly, the betrothing was different : the chief wife at her espousals received from her Husband certain *Gifts*, and *Tokens*, as pledges and ceremonies of the contract. Thus Abram

hams steward (who is probably thought to be Eliezer, of whom we read Gen. 15. 2.) gave in Isaacs name unto Rebbecca jewels of silver, and jewels of gold, and raiment, Gen. 24. 53. This custome was in use also among

*d Taw w s x the Grecians who calleth these gifts (d) Edra. (e) More
seans qdlo over the chief wife likewise received from her husband
avardrov a-
y43w. Hom.
Iliad. 9. vid.
etiam Suid. in
'Edre.
c D. Kimbi,
a Sam. 5. 13.*

a bill of writing, or matrimonial letters, whereas the Concubine received neither such gifts, nor such letters. Thirdly, only the children of the chief wife succeeded the father in his inheritance; the children of the Concubine received gifts or legacies: Abraham gave all his goods to Isaac, but unto the sons of the Concubines which Abraham had, Abraham gave gifts, Gen. 25. 5, 6. And here, by the way we may take notice, that the first-born by right of primogeniture, received a double portion of his fathers goods, the father shall give him a double portion of all that he hath for he is the first of his strength, Deut. 21. 17. Unto this custome the Prophet Elisha's speech alludeth, when he prayeth Elijah, that his spirit might be double upon him, 2 King. 2. 9. that is that he might have a double portion of his spirit, in comparison of the other Prophets, or rather the sons of the Prophets, amongst whom he obtained the place of an elder brother, and therefore prayeth for the right of primogeniture: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit than rested upon his Master, but that he desired to excel the other remaining Prophets, unto whom afterward he became a father. The (f) Hebr. phrase is in both places the same. Secondly, in their betrothing we are to consider, 1. The distance of time between the espousals, and the confirmation of their marriage, which some have conceited to have been a full year, at least ten months; and this they observe from Rebecca, her brother and mothers answer

answer unto Abraham's servant, desiring that the Maid might not depart presently, but remain after the Espousals at least ten dayes, Gen. 24. 55. Which Text they interpret (g) *ten months*, understanding thereby ^{g. Oakes & R. Solom.} that which elsewhere is phrased (h) *an year of dayes*, ^{b. o. n. w.} Gen. 41.1. But if we should yield this interpretation ^{ו. ו. ו.} (although our English *at least ten dayes* is more agreeable unto the Septuagint and the Original) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance between the Espousals and the marriage, but rather it implieth the tender affection of the mother towards her daughter, as being loath so suddenly to part with her: Notwithstanding, it is not unlikely that there was a competent distance of time between the first affiancing, and the confirmation of the marriage, though not prescribed, or limited to any set number of dayes, weeks, or months. The second thing considerable in their betrothlings, is to enquire the manner of their contracting, which might be done in Israel three ways. First (i) By a ^{בְּכָסֶף אֵין} piece of money. Secondly, By writing. Thirdly, By copulation, and all these in the presence of witnesses. By a ^{בְּבָאָה אֲזַר} piece of money, though it were but a farthing, or the ^{וְכֹל מַעֲרוֹם} worth thereof, at which time the man used this, or the ^{Moses Korsen.} like form of words; (k) *Lo thou art betrothed unto me:* and he gave her the mony before witnesses. By ^{לְדוֹתָא} bill, and then he wrote the like form of words; *Be thou betrothed unto me,* which he gave her before witnesses; and it was written with her name in it, else it was no betrothing. By copulation, and then he said likewise, *Lo thou shalt be betrothed unto me by copulation,* and so he was united unto her before two witnesses, after which copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the ^{Maimonides 2f. chub. c. 3. l. 1} name

name of betrotting; or if it were by themselves, without the fore-acquainting of *witnesses*, it was no betrothing: however he might not lye with her the second time, before the marriage was accomplished. And though the betrothing might be *any of these three wayes*, yet usually it was by a *piece of money*; and if they would, they might do it by *writing*, but betrothing by copulation was forbidden by the wise men of *Israel*, and who so did it was chastised with rods: howbeit the betrothing stood in force. These solemnities in betrothing were performed by the man and woman under a Tent or Canopy made for the purpose, called in their language (1) *Cuppah*, a Tabernacle or Tent: to this the Psalmist alludeth, *Psal 19.4,5. In them hath he set a Tabernacle for the Sun which as a Bridegroom coming out of his Chamber, rejoiceth as a strong man to run a Race.*

תְּמִימָן
Elias Tisbit.

בְּחֵדֶל
הַלְוָלִים

Thirdly, the rites and ceremonies of their marriage were performed in the assembly of *ten men* at least, with blessings and thanksgivings unto God, whence the house it self was called (2) *Beth hillula*, the House of praise and their marriage song (3) *Hillulim*, praises. The Bridegrooms intimate friends which accompanied him & sung this Epithalamium or marriage song, were termed *בְּנֵי רֹאשׁוֹת*, children of the Bride-chamber, Mat. 9.15. Such I conceive those *thirty companions* to have been which Sampson associated to himself, *Judg. 14.11.* The form of this phrase or blessing is at large described by Genebrard, and the sum thereof is this: The chief of these companions taketh a cup, and blesseth it saying *Blessed art thou O Lord our God, the King of the world, who createst the fruit of the vine*: afterward then he saith, *blessed be the Lord our God the King of the world, who hath created man after his own Image, according to the*

the image of his own likeness, & hath therby prepared unto himself an everlasting building. blessed be thou, O Lord, who hast created him. Then followeth again, blessed art thou, O Lord our God, who hast created joy and gladness, the Bridegroom and the Bride, charity and brotherly love, rejoicing and pleasure peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, and the streets of Jerusalem the voice of joy & gladness, the voice of the bridegroom & the Bride: the voice of exultation in the bride-chamber is sweeter than any feast: and children sweeter than the sweetness of a song: and this being ended, he drinketh to the married couple.

This custome of praising God at such times was not needless or superfluous, for the fruit of the womb was expected as a special blessing from God, and so acknowledged by them in that saying, that four keys were in the hand of him who was the Lord of the whole world, which were committed neither to Angels nor Seraphim; namely (o) Clavis pluviae, clavis cibationis, clavis sepulchrorum, & clavis sterilitatis. Concerning the key of Rain, thus speaketh the Scripture, the Lord will open to thee his good treasure, Duet. 28. Concerning the key of food, thou openest thy hands, Psal. 145. Concerning the key of the grave, when I shall open your sepulchres, Ezek 37. Concerning the key of barrenness, God remembred Rachel and opened her womb Gen. 30. Whereby it is intimated, that these four things God hath reserved in his own hand and custody: namely, Rain, food, the raising of our bodies and the procreation of children.

The time of their marriage feast appeareth clearly to have been usually (p) seven daies. Sampson continued p Vid. Thibit. his feast seven daies, Jndg. 14, 10, 11. And of this seven in 1777 daies feast, (q) Divines do understand that speech of qAugustin quæst superGenes. 28.

*Laban unto Jacob, concerning Leah, fulfil her weak-
and we will also give thee this, Gen. 29. 27.* in which
speech, it is thought that *Laban* did desire *Jacob*, not
to reject and turn away *Leah*, but to confirm the pre-
sent marriage, by fulfilling the usual dayes of her marri-
age feast. From this custom, together with the pra-
ctise of *Joseph*, mourning seven dayes for his father,
Gen. 50. 10. arose that usual proverb among the
Jews, *Septem ad convivium, Septem ad luctum.* The
chief governor of the feast was called (r) *Baal mische-
te*; which name is fitly expressed by being called the
(s) *ruler of the feast, Job. 2. 9.* The modern Jews in Italy,
when they invite any to a marriage feast, use this form
of words *Such a one, or such a one entreateth you to
credit his daughters marriage with your presence at the
feast, &c.* Then he which is invited replieth, (t) *Mazal
tob* which some interpret to be the wishing of good luck
in general, but I rather think, that hereby was wished
to the married parties, a special blessing in the pro-
creation of children: whence the wedding ring, given
unto the Brid-wife, had (u) this inscription or posie
Mazal tob; and the Hebrews call the Planet Jupiter,
Mazal, whose influence they thought to be of great
efficacy and force for generation: but in truth, *Mazal,*
signifieth any other Planet or Star in the Heaven, ac-
cording to that Hebrew Proverb, (x) There is no herb
in the earth, that hath not a *Mazal* or Star in the Fir-
mament answering it, and striking it, saying grow. Now
tob signifieth good; so that the phrase soundeth as
much as, *be it done in a good hour, or under a good Planet.*

At the time of the marriage also, the man gave his
wife a *dowry bill*, which the Scrivener wrote, and the
Bride-groom paid for, whereby he endowed his
spouse, if she were a *Virgin*, with 200 *Depiers*, (that is
fifty.

כְּבָשׂוֹת
מִתְּחַנֵּן

לְאַזְּרֶתְּ
אֲזֶתְּ

מַזְּלָתְּ
בְּקָנְקָנָה
de con.
vv. 1, 2, 6, 3.

u *Mazal*
Geb. 30.

x *Nan estribi
ulla herba in-
serius cui non
sit Mazal in
firmamento, &
serit ipsam
ta Mazzal,
& dicit ei,
Cresce.*

fifty shickels) and if she had been married before with an hundred Deniers, that is twenty five shickels and this was called the root or principal of the dowry : the dowry might not be less, but more, so much as he would, though it were to a talent of gold. There is mention of a contract between *Tobias* and *Sarah*, and that was performed, not by a Scrivener, but by *Raguel*, the womans father ; where we may observe, that before the writing of this bill there was a giving of the woman unto her husband. The form of words there used is, Behold, take her after the law of Moses, *Tobit*. 7. 14. A copy of this Dowry-bill is taken by *Bertram* out of the Babylon Talmud. The words thereof are thus : (y)Upon the sixth day of the week, the fourt^h of the month Sivan, in the year five thousand two hundred fift^y four of the creation of the world, according to the computation which we use here at Massilia, a City which is scituare near the Seashore, the Bridegroom Rabbi Moses, the son of Rabbi Jehuda, said unto the Bridewife Clarona, the daughter of Rabbi David, the son of Rabbi Moses, a Citizen of Lisbon; Be unto me a wife according to the law of Moses and Israel ; and I according to the word of God, will worship, honour, maintain, and govern thee according to the manner of the husbands among the Jews, which do worship, honour, maintain, and govern their wives faithfully, I also do bestow upon thee the dowry of thy Virginity, 200 Deniers in silver, which belong unto thee by the law : and moreover, thy food, thy apparel, and sufficient necessaries ; as likewise the knowledge of thee, according to the custom of all the earth. Thus Clarona the Virgin rested and became a wife to Rabbi Moses the son of Jehuda, the Bridegroom.

After the marriage was finished, then the wife might challenge from her Husband three things as

debt. 1. Food. 2. Apparel. 3. Cohabitation, or the right of the bed; which they note from Exod. 21. 10. where it is said, If he take him another wife, her food, her raiment, and her duty of marriage shall be not diminish. And unto this the Apostle alludeth, calling it Due benevolence, 1 Cor. 7. 3.

The Wife, when she was first presented unto her Husband, covered her Head with a *veil*, in token of subjection. *Rebecca* took a *veil*, and covered her self, (Gen. 24. 65.) and for this cause (namely in sign of subjection) ought the woman to have power on her head, 1 Cor. 11. 10. where by Power the Apostle understandeth a *veil*. Do any ask the question, why he should denote this *veil* by the name of power, especially seeing it was in token of subjection? The Apostle being an Hebrew of the Hebrews, might have respect to the Hebrew word (z) *Radid*, signifying a *veil*, which cometh from the root *Radad*, to bear rule and authority, and so might use the Greek word, signifying (a) power in the same sense as the Hebrews did. And, in truth, what was this subjection to the husband but a kind of power and protection derived unto the Wife, in comparison of her former state, being a *Virgin*? and therefore in case her husband was jealous of her, among other tokens of sorrow, she was commanded to stand at her tryal with her (b) head uncovered, Numb. 5. 18. intimating thereby, that if she could not then clear her self, she was from thence forward deprived of all power, which heretofore she enjoyed by the means of her Husband.

^(c) After the marriage was finished, sometimes there was permitted a Bill of Divorce, this the Hebrews called (e) *Sopher Kerithuth*, a Bill of cutting off because the woman is by this means cut off from her Husband's family. (d) Ten things were thought requisite as the root

וְרַדֵּד
Velamen mulieris, à verbo
רָדִיד Subjectit
אֶגְזָלָה.

וְרַדֵּד
Sine Radid.
αὐτοῦ ἐξουσίας
Sic ego inter-
pretor verba
Maimon. in So-
ra. c. 3. s. 11. 5.

כְּרִתְחוּת

Grace βιβλιον
ου Σωστριον
d M i m m. de
divort. c. 1. s. 11.

αιδι

and foundacion of a divorce. 1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing be to divorce her, and put her away, out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing thereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of divorces. 10. That it be the Husband or his deputy that delivereth it unto her. The form or

copy of this bill of divorcement was as followeth, (e) *Hec forma repertur apud Mosem Korsen. sem. fol. 1332 Aliud exemplar ibidem habetur. It. in N. the son of Rabbi N. of the Country N. But now I Mose Egyptio. part. 2. fol. 59. unde desumpta action, and have divorced dismissed, and cast out thee, thee I say, thee my wife N. of the country N. the daughter subscriptio quam oppositius. mus. of Rabbi N. dwelling in such or such a country, and dwelling now in such or such a place, scituare near such or such a river, which hast been my wife heretofore, but now I do divorce thee, dismiss thee, and cast thee out, that thou mayst be free, and have the rule of thy self, and to depart, and to marry with any other man whom thou wilt, and let no man be refused by thee for me, from this day forward for ever. Thus be thou lawful for any man, and this shall be to thee from me, a bill of separation, a bill of divorce, and a letter of dismissal, according to the law of Moses and Israel.*

N. the son of N. witness.
N. the son of N. witness.

This.

^f Solomon Jar.
^{ch. Hof. c. 1. 10.} This bill was written by a (f)scrivener, or publick
^g Notary. And (g)furthermore, a woman being divorced,
divorced, cap. 11. or otherwise a widow, it was not lawful for her to
sell. 18.

marry again, till she had tarried ninety days, besides
the day of her divorce, or of her husbands death, and her
last espousals: to the end it might be known, whether she
were with child or no, & that there might be proof, whe-
ther it were the seed of her first husband, or of her second.

It was a common custome among the Romans, a-
bout the time of our Saviours birth, even for the wo-
men to divorce their Husbands, and to marry again at
their pleasure. Of this, Heathen Authors speak:

— Sic sunt octo mariti,
Quinque per aetumnos.

Juvenal. Satyr. 6. verse 230.

Et nubet decimojam Thelesina viro.

Martial. lib.8.

^h Senec. 3. de
Benef. 16.
ⁱ Plutarch. in
Atilbiade;

(h) Non consulim, sed maritorum numero annos suos
comptuant, &c. The bill tendered by the woman, was
termed (i) Ῥιρηπαλα Σμαίτες, letters offorsaking; not
letters of cutting off, or putting away. This same prac-
tice was in use also among the Hebrews. Hence is that
saying of our Saviour: If a woman shall put away her
husband, and be married to another, &c. Mark 10. 12.
Now although, at that time, humane laws forbade not
marriages renewed with others upon such divorce, yet
Gods law condemned both such divorces, & such mar-
riages, and, before God, persons marrying after such di-
vorcements were reputed digamites, that is, to have
two husbands, or two wives. For this reason, a Minister
above others is commanded to be μῆνιγγάριον;
The husband of one wife, 1 Tim. 3. 2. And the woman
she is commanded to be ἡδὲ ἀρέστη γυνί, The wife of
one husband, 1 Tim. 5. 9. In which text, second marriages
(in

(in case of the Husbands or Wives death) are no more forbidden, than the Poet forbade them in the like phrase.

Unico gaudens mulier marito.

Horat. Carmin. 3. 14.

Note in the last place, that among the Jews the Bride-woman also brought a *dowry* to her husband ; it was sometimes more, sometimes less ; it was called by the (k) *Rabbins* נָשִׁים *Nedunia* : *Raguel gave with Elias Thisbit*
his daughter Sarah half his goods, servants and cattel, *It. Solom. Far-*
and money, Tob. 10. 10. *chi. Gen. 31. 15.*

CHAP. V.

Of their Burials.

AT the time of a mans death, before his Burial, many ceremonies were observed. First, the next of the kin closed the eyes of the deceased body. *Joseph shall put his hands upon thy eyes, Genes. 46. 4.* This was likewise practised both by the Romans and the Gracians.

Ille meos oculos comprimat, Ille tuos. Ovid.

οὐε ναδεύσοντο δάγητι τίς. Homer. Iliad. 11.

Secondly, they washed the body being dead. *Tabitha died, and when they had washed her, they laid her in an upper-chamber, Act. 9. 37.* The baptism or washing at such a time was threefold. The first was *βαπτισμός απορρέων*, *Eccles. 34. 26.* A washing from the pollution contracted by the touch of a dead carcass ; that if haply any ignorantly and unawares became thus unclean, then was he by a kind of washing to be made clean again. The second was *βαπτισμός ήλιασμός*, a baptism or washing of the dead Corps it self. Thus Tabitha was washed :

washed: neither is the word *βαπτίζεις*, unusually applied to common washings, as Mar. 7. 4. we read of the washing of cups, pots, vessels, tables, the Greek is *βαπτίζεις*. The first of these washings was proper to the Jews: this second in use with Jews ^a & Christians, and (b) Heathens: the third (which was *βαπτίζεις τῶν νεκρῶν*, a baptism for the dead, 1 Cor. 15. 9. proper to some ^b amiss-led Christians. It may be demanded, what manner of Baptism this was? with submission of my judgment, I understand this place with S. Ambrose of a sacramental washing, applied unto some living man in the name and behalf of his friend, dying without Baptism, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the Apostle did wound those superstitious *Corinthians* with their own quills, and prove the Resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious custome of baptizing the living for the dead, were vain and bootless, if there were no resurrection, and therefore the Apostle useth an emphatical distinction of the persons, in the next immediate verse, saying, why are we also in jeopardy every hour? he inferreth the resurrection by force of a double argument; the first drawn from their superstitious baptism for the dead: the second, from the hourly jeopardy and peril wherein we, that is, himself and other Christians are. So that as that Father noteth, the Apostle doth not hereby approve their doing, but evinceth their hope of the resurrection from their own practice, though erroneous.

^a Tertullian, lib. de resur. carnis. That there was (d) Vicarium tale Baptisma (as Tertullian calleth it) in use among the Marcionites, is evident

dent, yea, and among the (e) *Corinthians* also: the man-
ner thereof is thus described: (f) When any Catechu-
menist died, some living person placed under the bed of
the deceased, they came unto the deceased party, and ask-
ed him whether he would be baptized: then he replying
nothing, the party under the bed answered for him, say-
ing that he would be baptized: and thus they baptized
him for the dead, as if they acted a play upon the Stage.

The third ceremony used by the Jews towards the
dead party, was the embalming of the corps, which
for the main thereof, it is probable they learned
from the Egyptians, for we find Joseph to be the first
that practised it, Gen. 50. 2. The Egyptian manner of
embalming was thus: (g) they took out the bowels of the
dead, they cleansed them and washed them with the wine
of Dates, and after that again with odors: then filled they
the bowels with pure Myrrh beaten, and Cassia, and other
Odors (except Frankincense) and sewed them up. After
this they seasoned the corps hidden in Nitre seventy days,
not longer: after seventy days they washed the corps, and
wrapped it in fine linnen cloth gummed, which gum the
Egyptians often used instead of glue. The Greeks term-
ed this *μεζίνιον*. And the use thereof was for the pre-
servation of the body, that it might not putrifie; and ὅτι
therefore when the Funeral Obsequies were not long
delayed, they used another kind of embalming, name-
ly, an external and outward application of Spices and
Odours, without the unbowelling of the corps. This
the Greeks termed (h) *ἐπαραθήσιον*. This was used to-
ward our Saviour Christ, John 19. 40.

Sometimes they did use to burn the corps, preserv-
ing only the bones in some urn or pitcher, Amos 6.
10. But commonly they interred the whole body,
and buried it in the earth. The ancient Jews if they
reciev-

^e Epiphan. de
^f Corinthian be
ref. 28 Chrysost.
^g Herodot. En-
terp.

^h οὐσια-
τικά ταῦτα
την απο-
ταύτην
ινσcripsiis.
lata significati-
onem, ad densi-
tatem &
transque con-
dituram; ins-
trumentum.

^{επαραθήσιον}
accidit. Gen.
50. 26 p. 100.
quod in Hebr.
10. 31

^{Εἰ αρωματισθε-}
condiuerunt.

received not from their Ancestors, then would they purchase a *burial place* themselves, for the burial of them and their family. The form of that place was thus: It was a *vault* hewed out in a rock, (*i*) six cubits long, and four broad, in which eight other cells or lesser holes (or as some say, thirteen) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to roll a great stone to the mouth of the cave. The *cave* or *vault* it self they termed from the act of burial, (*k*) *Keber*, which signifieth a place of burial, or from its form, (*l*) *Magnara*, a *den* or *cave*. These several cells or receptacles in which the body was laid, they called (*m*) *cucim*, *graves*, *tombs*: and the stone they named (*n*) *Golel*, a *rolling stone*. This giveth great light to that in the *Gospel*. Joseph took the body of *Christ*, and wrapped it in a clean linnen cloth, and put it in his *new tomb*, which he had hewn out in a rock, and rolled a great stone to the door of the *Sepulchre*, *Mat. 27.59,60*. These *caves* or *vaults* the wealthier sort would paint, garnish, and beautifie at the mouth or enterance of them: hence cometh that phrase, *Sepulchra dealbata*, *painted tombs*. As often as they had a occasion to mention or speak of any friend deceased, they used that in the *Proverbs*, *The memory of the just is blessed*, *Prov. 10.7*. Hence the *Rabbies*, in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, *N. Benedicta memoriae*, *N. such or such a one of blessed memory*.

But their usual Epitaph or inscription upon their Sepulchers, was, (*p*) *Let this soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati.*

The

תְּאַמָּרָה
בְּסִדְרֵי
תְּלִימָדָה
תְּלִימָדָה
בְּבָבָבָה
אַלְבָרָה
כְּפָרָה
סְעָרָה
בְּוֹכִים
אַלְבָרָה
וּבְרִנָּה
לְכִבְנָה
Memoria ejus
in benedictio
Risone.
בְּשִׁמְךָ
חַחָא צְבָרָה
בְּנֵי עַזְּזָה
בְּבָבָרָה
Sheindlet in
תְּלִימָדָה

The latter Jews have been strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange country, out of the promised Land, he shall not be partaker so much as of Resurrection, except the Lord vouchsafe to make him *hollow passages*, under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his son *Joseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. (q) For which charge they assign three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy Land should not rise again without a painful rolling and tumbling of their bodies thorow those hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek. 14.17*. And a *cup of consolation*, *Jer. 16.7*. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may observe, that at the burial of their friends, they used these ceremonies which follow; some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kind of Instrument. (r) This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special ceremony in their

^q *Solom. Jar.*
chi. Gen. 47. 29

^r *Gentes, quas-*
dam corpor. s
partes acu vult
uerabant, vel
alias incide-
bant atramen-
tumque super-
ponebant, quod
in cultum de-
monum suorum
fiebat, precipi-
tur ergo neullo
pacto sicut
gentes ferire
carnes suas;
quemadmodum
sacerdos s. Cj.
beles & dea
S. rorum, ut re-
fert Lucianus
P. Pug. Deut.
14.1. Ongibus
ora foras fa-
dans & pello-
ra pugnis Virg.
lib. 4. Aeneid.

superstitious worship, and therefore it is forbid, *Duet.*
 14. 1. Secondly, making themselves bald, which was
 done divers manner of ways; either by *shaving their
 hair, or plucking it off with their hands, or by im-
 posed plaster to make it fall off.* Other Nations were
 wont to shave off the hair of their head, and to
 offer it in the behalf of the dead: they did some-
 times shave their cheeks, sometimes their eye-lids:
 and this also, being an Heathenish custome, was like-
 wise forbidden in *Israel, Duet. 14.1* Thirdly, going
 bare headed, that they might cast dust or ashes upon
 their heads, signifying thereby that they were unwor-
 thy the ground on which they went. Fourthly, going bare-
 footed, for their greater humiliation. Fifthly, the cov-
 ering of their lips, for that was a special sign of sor-
 row and shame, *The Seers shall be ashamed, &c.* they
 shall all cover their lips, for they have no answer of
God, Mich. 3.7. If it be demanded, how they covered

[¶]*D. Kimchi &*
Aben. Ezra P.
Fag. Lev. 14,
45.
¶ Seiffaque Po-
lyxena pallia.
Juvenal. Satyr.
40.
¶ Majoris eta-
itis funera ad
tubam proferre
solebant: mino-
ris vero arans
ad tibias. Ser-
vius Aeneid.
lib. 5.
y Tibia cui re-
neros suerum
deducere ma-
nus. Lege
Phrygium mesta.
Statim. Theb.
ib 6, ver. 121.

their lips? It is thought they did it (*i*) *by casting the
 skirt of their cloak, or garment over them.* Sixthly, (*ii*)
renting their cloaths. Seventhly, *putting sackcloth about
 their loyns, Gen. 37.34.* These were general tokens of
 grief, used upon all extroardinary occasions of sor-
 row. Two other there were, more proper to burials,
 to augment their grief. First, *Minstrels*, who with
 their sad tunes inclined the affections of the people
 to mourning. (*x*) Of these there were two sorts: Some
 playing on pipes, others sounding trumpets. At the
 funeral of Noblemen, or old men, they used a *trum-
 pet*: at the funeral of the common people, or chil-
 dren, they used a (*y*) *pipe*. In this respect it is said;
 That *Jesus*, when he raised *Jairus his daughter, cast out
 the Minstrels, Mat. 9.23.* Secondly, women hired to sing
 at burials for the same purpose, and likewise by out-
 ward

ward significations of sorrow, to move the company, and more strongly to affect them, *Call for the mourning women, &c. and send for skilful women,* Jer. 9.17. These the Romans called, *Præficas, quasi in hoc ipsum prefectas, Cheif or skilful mourners.*

CHAP. VI.

Of their Oaths.

THe manner of swearing was sometimes by lifting up their hands towards heaven; Abraham said to the King of Sodom, *I have lifted up my hand unto the Lord;* that is, I have sworn, that I will not take from a thred, even to a shoe-latchet, Gen. 14. 22. Unto which custome the Psalmist seemeth to allude, Psal. 106. 26. *He lifted up his hand,* that is, he swore. Sometimes he that took the Oath did put his hand under the others thigh, which administred the Oath. We read this manner of administration to have been used by Abraham, Gen. 24. 2. and Jacob, Gen. 47. 29.

Which ceremony (a) some interpret to be as a token of subjection; (b) others as a mystery of circumcision, the sign whereof they bore about that place of their body: Others more probably think it to be a mysterious signification of Christ the promised seed, who was to come out of Abrahams loyns, or thigh; as the like phrase is used, Gen. 46. 26. the souls that came out of Jacobs thigh. Sometimes also the manner of depositing, was to stand before the Altar, 1 Kings 8. 31. Which was also the custome of the (d) Athenians the (e) Carthaginians, and the (f) Romans,

The object of a lawful Oath was, and is, *only the Lord:* whence he that took the Oath was said to confess

^a Aben Ezra.^b Gen. 24. 2.^c Solomon Far- chi, ibid.^d August. quæst. super Gen. 62.^e Alex. ab Alex. lib. 5. cap. 10.^f Livius deet. 3. lib. 1. R. Valer.^g Max. 1.9. c. 3.^h Færes lieet. Samothracum;ⁱ & nefstrorum arat. Juvenal.^j Satyr. 3.

confess unto God, compare Isa. 43. 23. with Rom. 14. 17. And the ancient form of imposing an Oath was this, Give glory to God, Job. 7. 19. John 9. 14. Now God was glorified by an Oath, because thereby there was a solemn confession and acknowledgement of Gods omnipresence, that he is present in every place : of his omniscience, that he knoweth all secrets : of his truth, that he is a maintainer of truth, and an avenger of falsehood : of his justice, that he is willing ; and his omnipotency, that he is able to punish those that by swearing shall dishonour him, And as the object of a lawful oath ^{τίτλον} was onely God : so it is implied, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity imposed ; for the Hebrew word ^{יָשׁוּר} is a Passive, and signifieth to be sworn, rather than to swear. Inter quæ sacramenta, cum swear.

quibusdam altis, etiam iurandum quod (g) creatures, but the Jews chiefly by Jerusalem, by the Corban appell. Temple, by the gold of the Temple, by the Altar, and the latus, enumerat gift on the Altar. This gift in Hebrew was termed Corban, and it was one of those oaths which in our Saviour Christ's time the Scribes and Pharisees accounted principally obligatory. If any swore by the Altar, it was de votis cap. 10 nothing : but if any swore by the oblation of the Altar, he was bound to perform it, Matth. 23. 18. Yea, although Gods law enjoyed honour, and relief toward parents ; yet if they had bound themselves by this oath Corban, that they would not help or relieve their parents, they taught they were discharged. Whence, saith their (i) Talmud, Every one ought to honor his father and mother, except he hath vowed the contrary. And it is evident that the Jews did often by solemn vows bind themselves, that they would never do good to such, or such a man. We must furthermore know that

ⁱ Talmud. His-
rosolymit. tract.
de votis cap. 10
K' Oṣḥep πτερ
σέντας, της
δεινη μητρα-
ζειν αριθτε-
αν τινα.

Jure jurando se
obstringunt hu-
ic vel illi homi-
ni nihil se com-
modi praestitu-
nos ! Philo Jud.
despecialibus
legib. p. 59. s.

that usually to their oaths there was an execration, *לְאַזָּרְךָ וְאֶתְּנָשָׁךָ* or conditional curse annexed, which sometimes was expressed, as, if I do not do thus and thus, then the Lord *אֱלֹהִים*, do so to me, and more also, 1 Sam. 14. 44. Also 1 Kin. quicquam ibi 20. 10. Sometimes it is understood, as, I have sworn, if prodero: inter Itake from a thred to a shoo-latchet, Gen. 14. 22. then *prætor* *וְאַתָּה*, let the Lord do so to me, and more also; this, or the like, quemadmodum is understood, and maketh the former part of the oath *וְאַתָּה*. to sound negatively; as if Abraham had said, I have sworn, I will not take from a thread to a shoo-latchet. In like manner, Psal. 95. I have sworn, if they shall enter into my rest; that is, They shall not enter into my rest Heb. 3. 18. This helpeth the exposition of that difficult place, Mat. 15. 5. which we read, (1) By the gift that is offered by me thou maist have profit: but if we conceive it thus, according to the form of the oath Corban, By Corban if thou receive any profit by me, and understand the execration implied: Then let God do thus, and much more to me; the sense will be thus; By Corban *בְּקוֹרְבָּן*, thou shalt receive no profit by me. This exposition is agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the Pharisees by their traditions transgressed the Commandment of God. For God commanded, saying, Honour thy father and Mother. But the Scribes and Pharisees said; Whosoever should say to father or mother seeking relief, By Corban thou shalt receive no profit from me, he was discharged.

CHAP. VII.

Of their Writing, Māorites, and
their Work.

Writing in no Nation came to its perfection on a sudden, but by degrees: The Opinions of the Ancients concerning the Authors and Inventors of letters are different. Some say (a) *Cadmus* brought the use of letters into *Greece*: others say, (b) *Palamedes*: (c) some say, *Radamanthus* brought them into *Affyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phœnicians* had first the knowledge and use of letters.

Phœnices primi (famæ se credimus) auſt

Mansuram rudibus vocem signare figuris. Lucan.

Others say the (d) *Ethiopians*: (e) others the *Affyrians*. But upon better grounds it is thought, that (f) *Moses* first taught the use of letters to the *Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rinds of trees*, whence *Liber*, signifying originally a *rinde of a tree*, is now used for a *book*: (g) some wrote on *tile-stone* with a *bone* instead of a *pen*; some on *Tables*; this last was chiefly in use among the *Jews*, the *Decalogue* was written in two *tables*. Again, write these things upon a *table*, *Esay* 30. 8. οἱ πυξί, saith the *Septuagint*, as if the writing-tables at that time were made of *Box-trees*. They used not then

g Diogen. Lært. in vita Cleanthis.

pens

*a Plin. l. 7. c. 56.
Diodor. Sicul. l. 6. c. 5.
b Servius lib. 2. Æneid.
c Alex. Geniat. l. 1. c. 30.*

*d Diodor. Sicul. l. 4.
e Plin. l. 7. c. 56.
f Euseb. prepar. Evang. lib. 18.*

pens or quills, but a certain instrument or punch, made of Iron or Steel, called *stylus*, it was sharp at one end, for the more convenient indenting or carving of the characters, and broad at the other, for the scraping or blotting out what had been written: whence sprang that Proverbial spech: (b) *Invertere h[ab]itum in stylum, to unsay what he had said, or to blot out what he hath written: Scribe stilo hominie: write with the pen of man,* Esay 8. 1. Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which sometimes was ten cubits broad, and twenty long, *Zac.* 5. 2. This they called מְגִילָה in Hebrew, from *Galal*, to roll, *Volumen* in Latine, in English a *column*, from *volvo*, to roll. In the *column* of the book it is written, *Psal. 40. 7.* And Christ closing the Book, gave it to the Minister, *Luk. 1. 20.* the word is οἰκεῖας, *compli-*
cans folding, or rolling it up: and vers. 17. αἱ αὐλόγαι, explicans, unfolding, or opening it. (i) These *volums* ; *Buriorf infli-*
were written not with one entire continued writing, *int. spis. 1. 4.*
but the writing was distinguisched into many *spaces*
columns or *platforms*, like unto so many *Area*: these
platforms, filled with writing, were instead of so many
pages in a book: and thus we are to understand
that *Jer. 36.23.* When *Jehudi* had read three or four
leaves, he cut it with a pen-knife, &c. These leaves
were nothing else but such *spaces*, and *platforms* in the
roll. After this manner the *Jews* reserve the Law
written in such *rolls*, and with such *spaces*, in their
Synagogues at this day.

It is much controverised, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Majorites*; for the understanding of which, it will be needful, *First*, to

Of their writing, their Majorites, &c. LIB. VI.
enquire who the Majorites were: Secondly, what their work was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the Majorites, we are to know that *Masar* signifieth *tradere, to deliver*, and *Masor* a tradition, delivered from hand to hand to posterity without writing, as the Pythagoreans and Druides were wont to do; but by the figure *Synecdoche*, it signifieth those critical notes or *scholion*, written in the margine of the Bible, and those that were the Authors of those critical observations were termed *Majorita, Majorites*. Concerning these Authors, who they were there are two opinions. Some (k) think that they were certain learned Jews living in the City *Tiberias*, they termed them *Sapientes Tiberiadis, the wise men of Tiberias*. These wise men are thought to have added these marginal notes unto the Hebrew Bibles (l) some time after the finishing of the Babylon Talmud, which was about the year of our Lord, 506. This opinion is unlikely for these two reasons. 1. (m) Because we cannot find in Histories, the continuance of any Colledg or School in *Tiberias* so long, but rather that degrees in learning ceased there within four hundred years after our Saviour his birth. 2. (n) In both Talmuds mention is made of the *Majora*, and the things contained therein. Others therefore more probably say, (o) that the Majorites were that Ecclesiastical Senate or Council held by Esra, Haggai, Zachary, Malachi, and divers others assembled for the reformation of the Church after their return from Babylon; they are called *Viri Synagogæ magna*. This Council continued at least forty years: for Simeon the just, who went out in his Priestly robes, to meet and pacifie Alexander the Great, coming in hostile manner.

*k Aben Esra vid.
Buxr. comment.
Masor. c. 3.*

*1 Elias Levita
in prefat. ter-
ria. l. Majores
hammaiores b.
in Buxtorf. in
comment.
Masor. c. 7.*

*n Buxtorf. in
comment.
Masor. c. 8.*

*o R. Asarias.
R. Gedalia.
Buxtorf in com-
ment. Masor.
c. 31.*

ner against Jerusalem, (p) was the last of that Council, p Pirke Aboth. and that was above three hundred years before the birth of our Saviour. Ezra was the President or Chief of this Council; he was of such repute among the Jews, that they parallel'd him with Moses, saying, (q) *Dignus erat Ezra, quod data fuisset lex per manus eius Israeli, si non præcessisset eum Moses.*

q Talmud. an-
bedtim, c. 2.
fol. 21.

In the second place we are to consider the work, what the men of this great Synagogue, being the true Masorites, did: their work may be reduced to these particulars. 1. When this great Council was assembled, they, among whom Ezra was chief (who was assisted with the inspiration of Gods Spirit) (r) determined what Books were Canonical, what spurious and Apocryphal. Secondly, (s) the authentick and Canonical Books, were purged by them, of all errors crept into the Text in time of their captivity. Thirdly, they (t) digested the Old Testament into twenty two books, according to the number of the Hebrew letters. Fourthly, they distinguisht it into great Sections and Verses; for though the Law was not so confusedly written, without any space or note of distinction between word and word that it seemed all one continued verse, or as the Kabbalists speak, תְּבָאָגָנָת Theba agnath, one word, until the time of the Masorites; yet it was not so distinguisht into Sections and Verses, as now we have it. Fifthly, they added their censures and critical observations, concerning the irregularity of many words, in respect of the vowels and accents. Sixthly, they numbered the verses, words, and letters of every Book, to prevent all possibility of corrupting the Text in future times; for now they say, the gift of Prophecie should cease. Lastly, they noted the different writing, and different reading, for the understanding

standing of which we must know, that in the Hebrew Text many words are written with more, many with

*a. Sunt illis usque ad minus etiam scriptio
ces, quae scriptio
sum in textu,
sed non legitur &c. In the margin the difference is expressed: wheneve
rit quae addit
eit. Masora,
Rabb. 3, 12.*

fewer letters, than they are pronounced; (u) many words written in the Text which are not pronounced,

the difference in the Text they term **כְּשִׁבֵּב**, *Ceshib*, *Scriptionem*, the writing; the difference in the margin thy term **קָרֵא**, *Keri*, *Letitionem*, the Reading: because they do read according to that in the margin.

*x Contra hos
disputat Elias
Levitanus pro-
fut. 3. l. maso-
reis, hamma-
forthe*

(x) This difference is thought by some to be a correction of the Bible, according to several copies after their return from Babylon: but, that it is of Divine Authority, containing many mysteries known to Moses, and the Prophets successively (though many of them unknown to our Age) and that it was not any correction, but the difference it self primarily and purposely was intended by the Prophets, and holy Penmen of the Scripture, evidently appeareth by the diversity of readings in those books which were written by Haggai, Zachary, Malachi, Daniel, and Esra: They being the Authors of their own books, needed no correction at that time, themselves being present, yet in them this different reading is used.

In the third place, the Proposition followeth; namely, *Seeing that the Masorites passed their censure on many words for their irregularity in their vowels and accents; therefore, the vowels originally were not from the Masorites, but of the same antiquity with their words; and in truth, otherwise thy had been a body or carcass without a soul.*

CHAP. VIII.

Of Israels pitching their Tents, or of
their Camps.

WHiles the *Israelites* wandred thorow the Wilderness, their *Church* was a *Tabernacle*; and their *habitations*, *Tents*: so that their whole *Camp* might be termed a *moveable City*. It was divided into three parts. In the centre or middle of all was the *Tabernacle* it self, with its *Courts*, this they termed the *Camp of the Divine Majesty*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the nearest adjoyning place of habitation might be the convenientest for them) this was called the *Camp of Levi*. In the utter parts, round about *Levi*, the twelve Tribes pitcht their *Tents*; this they termed the *Camp of Israel*. The first *Camp* resembled a great *Cathedral Church*, with its *Church-yard*. The second a *Priviledg-place about the Church*, as it were for *Colleges* for the habition of the *Clergy*. The third, the body of a *City*, wherein the *Towns-men* or *Laitz* dwelt. The form of the whole, is probably thought to be *four-square*, (e) some say *twelves miles long*, and ^{2 Viz. Num. 2.3.} *twelve miles broad*.

In the Eastern part pitched these three Tribes, *Judah*, *Issachar*, and *Zebulon*. On the South-side, *Reuben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Benjamin*. On the North, *Dan*, *Aser*, and *Naphthali*: and these made up the *outward Camp*, termed the *Camp of Israel*. Between each Tribe, in every one of those four quarters, there were distant spaces like

b οὐ διεῖται like Streets, where there was buying and selling as ἀλλαφῆ πόλεις in a market, and tradesmen in their shops in (b) manner μετανομασθεῖς of a City leading to and fro. This Camp is (c) thought ὡς κατιστέσθαι to be round a mile distant from the Tabernacle, that is ἦπη ἐπειτα. Joseph. l. 3. An. siq. c. 11 p. 97. a Sabbath daies journey; and this is gathered from c. Tradunt. He- braic filios Isra- elita castram. After this, pitched the Camp of Levi: in the Eastern rator fuisse in part Moses, Aaron, and the Priests; in the South the circuitu taber- naculi ut unum Cobathites; in the West the Gershonites; in the North milliare inter- fuerit (i.) the Merarites.

Spacium mille passuum, &c hoc erat iter Sab- bati. P. Fag. Num. 2. 3.

d Maimon. in Bethhabchirah c. 7. sell. II,

In the middle was the Camp of the Divine Majesty. Unto this David alludeth: God is in the middelt of her, she shall not be moved, Psal. 46. 5.

After the same manner the parts of the City Jerusa- lem were distinguished, when the Commonwealth was settled. (d) From the gate of Jerusalem, to the mountain of the Temple, was the Camp of Israel; from the gate of the mountain of the Temple, to the gate of the Court (which was otherwise called Nicanors gate) was the Camp of Levi: from the gate of the Court, and forward, was the Camp of the Divine Majesty.

Furthermore we are to know, that the twelve Tribes had between them four principal Banners, or Standards; three Tribes to one Standard: for which reason, the Church is said to be terrible as an Army εἰδωλον with banners, Can. 6. 4. The Hebrew word Banner, ἔχοντες η Numb. 2. 2. the Greek translateth (e) Order and so the ταρυα ἀντε Caldee calleth it (f) Tekes (a word borrowed of the סְנָה נָכָר Greek τάξις) order: Whence the Apostle taketh his ἀπόστολος phrase, Every man in his own order, 1 Cor. 15. 23.

Quisque iuxta ordinatum suum ac- tam aciem. g Jonathan V. Zel Numb. 2. 3. Every banner was thought to be of 3 colours, (g) according to the colours of the precious stones in the brest-plate, bearing the names of their Patriarchs. But this

this proportion will not hold in all, seeing *Levi* (who is not here among the other Tribes) was in the breast-plate one of the twelve : and *Joseph* there graved on the *Beril* hath here two Tribes, *Ephraim* and *Manasseh*, unto whom two colours cannot be allowed from the breast plate.

Each Banner had its several motto, or inscription. In the first Standard was written, from Num. 10. 25. *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (b) It is moreover taught by the Hebrews, that each Standard had a distinct sign engraven in it. *Reubens* Standard had the *Image of a Man*: *Judahs* the *Image of a Lion*: *Ephraims* the *Image of an Ox*: and *Dans* the *Image of an Eagle*.

These same four creatures are used by *Ezekiel*, Ez. 1. 10. to describe the nature of *Angels*. Every *Cherubim* is said to have four faces: the face of a man, to shew his understanding; of a *Lion*, to shew his power; of an *Ox*, to shew his ministratory office; of an *Eagle* to shew his swiftness in the execution of Gods will. The same description of *Angels* you may find, Rev 4. 6.

By the same four, in the opinion of many of the (k) Fathers, are shadowed forth the four Evangelists. The man shadowed *S. Matthew*, because he begins his *Gospel* with the Generation of *Christ*, according to his humanity: The Lyon *S. Mark*, because he beginneth his *Gospel*, from that voice of the *Lion* roaring in the Wilderness, *Vox clamantis in deserto*: The Ox *S. Luke*, because he beginneth with *Zacharias the Priest*: and the Eagle *S. John*, who soaring aloft beginneth with the *Divinity of Christ*.

Thus have we seen how they pitch'd their camps; their marching followeth: and here we are to consider, first, their marching in their journeys thorow the Wilderness. Secondly, their marching in their battels.

Con-

^h Dicunt in
vexillo Reuben
fuisse imaginem
hominis: in

vexillo Iehu-
dab imaginem
leonis: in vexillo

Ephraim ima-
ginem boni: in
vexillo Dan,

imaginem aqui-
lae P. Fag.
Numb. 2. Aben

Ezra, ibidem.
i Angelii ex hoc
versu definiri
possunt: sunt e-

nim spiritus in-
telligentes, ut
homo, potentes

stratorii ut
Bos, &c. celeres:
ut aquile. Tie-
mel. in Ezek. 1.

^k Hieronym. ad
initium sui
commentarii in
Mot. II. Gregor.

homil. 4. in E-
zek ab Hiero-
nim. dissentit
D. Augustinus

in Matthaeo
Marco, namin.
Leone Matthe-
um, Marcum, in
homine putat

adumbratum.

August. de cop.
sensu Evange-
list. l. t. c. 6.

Concerning their marching in their journeys, they either moved forward, or abode still, according to the moving or standing of the Cloud, which conducted them: the manner thereof is described, Numb. 10. and summarily we may view it thus: when God took up the Cloud, Moses prayed, and the Priests with Trumpets blew an alarm, then Judah the first Standard rose up, with Issachar and Zebulon, and they marched foremost: then followed the Gershonites and Merarites, bearing the boards and coverings of the Tabernacle in wagons; the Trumpets sounded the second alarm, then Reuben, Simeon, and Gad rose up, and followed the Tabernacle, and after them went the Kohathites, in the midst of the twelve Tribes, bearing on their shoulders the Ark, Candlestick, Table, Alter, and other holy things. At the third alarm rose up the Standard of Ephraim, Manasses, and Benjamin, and these followed the Sanctuary: unto this David hath reference, when he prayeth, Psa. 85.2. Before Ephraim, Benjamin, and Manasses, stir up thy strength, and come and save us. At the fourth alarm, arose the Standard of Dan, Asher, and Napthali: and to these was committed the care of gathering together, the lame, feeble, and sick, and to look that nothing was left behind: whence they are called the gathering Host, Josh. 6.9. unto this David alludeth: when my Father and my Mother forsake me, the Lord will gather me, Psa. 27.10.

תְּרוֹנָה Clanger, Voci-
feratio. **הַבְּרִיאָה** Heb. i
duplicem clan-
corem esse sta-
cunt alterum-
que vocari.
תְּרוֹנָה nypr
alterum
תְּרוֹנָה nyrr
quorum ille a-
quabilis est vox.
hic citus conmi-
susque fragor,
ille ad conve-
candos cœsus,
hic ad accen-
dendos militi-
um animos
facit.

Concerning their marching in War: First, the Priests sounded the alarm with Trumpets, Num. 10.9. this they termed: (1) Therugnab. Secondly, one Priest was selected out of the rest, to stir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, Deut. 20.2. him they call-

called *Vnctum belli*, the anointed of the battel. Thirdly, they marched on by five and five in battel-array, Exo. 13.18. so the (m) Original signifieth in that place. מִצְבָּה

In the last place, we are to consider how they were to deal in besieging a Town; for the conceiving whereof, note these two propositions.

1. They were to offer peace unto all Forreigners, and Canaanites, Deut. 20.10. And this is clearly signified Josh. 11.19. There was not a City that made peace with the Children of Israel, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel. For it was of the Lord to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Israel must not seek their peace*, Deut. 23.6.

2. They were to make covenant with none of the seven Nations, Deut. 7.2. Exod. 23.32. & 34.14. With Forreigners they might, Josh. 9.7. peradventure you dwell among us, and how shall we make a covenant with you? Not, how shall we make peace with you?

¶ Hoc est car-
sa cur Hebrei

Fœdus facer-

re. dicant

כְּדָחַקְרֵי

(i) Dividere,

aut dissecare

fœdus, quem-

admodum

apud Latinos,

dicitur percu-

tere fœdus, que-

locutio fluxit;

ab antiquo fa-

deris faciendi

more: Sacer-

dos enim serie-

bat porcum fili-

ce, dicent, etc.

à Jove feriarum

is, qui sanctum

hoc frigerit

fœdus, ut ego

bunc porcum

serio, Livius,

Decad. 1. l. 1.

p. 17.

Some may question, what the difference was between making peace, and making a covenant? I answer, twofold. 1. The making of peace was a naked stipulation, or promise, mutually made for the laying aside of all hostile affections towards each other whereby life on both sides might be secured. Making a covenant, was a solemn binding of each other, to performance of this mutual promise by outward ceremonies, of (n) cutting a beast in twain, and passing between the parts thereof, Jer. 34. 18. as if they would say; Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant? Secondly, peace was not concluded by the Israelites; but only upon these terms, That the People should become tributary unto them, Deut. 20.11. The making of a cove-

nant was upon equal terms, without any condition either of tribute or service, as is gatherable from the Covenant made by Joshua with the Gibeonites, where there is no mention of any condition at all, Josh. 9.

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where God saith, Offer peace to all, and make a covenant with none. Secondly, It sheweth the fraud of the Gibeonites to be greater than is commonly conceived, for they sought not peace simply, but a covenant. Make a league with us, Josh. 9. 6. Thirdly, It salveth that common Objection made in defence of unadvised Oaths, to prove them obligatory, though unlawful. The Argument is framed thus: The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful: but that was observed by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c. I say it salveth that Objection: because if we diligently observe Joshua's practise, we shall find unadvised Oaths to be so far, and only so far binding, as they agree with God's words. God's word required the Gibeonites should have their lives secured, because they accepted peace; Thus far therefore the covenant was still of force. God's word required, that the Canaanites, after the acceptation of peace, should become tributary: here the covenant was not of force, and therefore Joshua made them bewers of wood, and drawers of water, which is a kind of tribute in the language of the Scripture, a tribute of the body, though not of the purse: in which sense the Egyptian Task-Masters are in the Original called Tribute-masters, Exod. 1. 11.

CHAP. IX.

Their Measures.

Measures in use among the Hebrews, and so among all other Nations, are of two sorts: some *Mensura applicationis*, measures of application, as, a span, a cubit, a yard, and the like. Secondly, *Mensura capacitatis*, measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application, mentioned in Scripture, are these that follow (in which there might be no deceit; the ground of these measures was the breadth of so many, or so many barley corns middle sized, laid by one another) יד Etsbang, *Digitus*, a finger, an inch. (a) It containeth the breadth of six barley corns joyned together where they are thickest: though in round-reckoning it goeth for an inch, yet in accurate speaking * four fingers make three inches. Of this there is mention, *Jer. 52. 21.*

^a *Arias Mont.*
^b *Tubal Cais.*

* *Quatuor digiti
construant
tres pollices.*

^c *FRAN. unius
in Ezek. 40. 5.*

Palpus, This was two fold; *Palpus minor*, and *Palpus major*. The lesser containeth the breadth of four fingers, (i.) three inches, the Hebrews term it, תְּפָח, the Greeks παλαυίδα: the greater is termed תְּזֵרֶת, by the Greeks παταρία; in Latine *Spithama*, & *Dodrana*. It containeth the measure that is between the thumb and the little finger stretcht out, a span.

Peda Pagnam, *Pes*, a foot. It containeth (b) twelve ^b *Quatuor Pal-*
mos; *scilicet*, *minor-*
ter, *Pes*, *Mar-*

Peda Amma, *Cubitus*, a Cubit. We shall find in Authors mention of four kinds of Cubits. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end. It contained a foot and half, or half a

ayard, it is called the common Cubit. 2 *Cubitus sacer*, An holy Cubit, this was a full yard, containing two of the common Cubits, as appeareth by comparing 1 Kin. 7. 15. with 2 Chron. 3. 15. In the first place, the pillars are reckoned each of them eighteen cubits high: in the second place they are reckoned five and thirty cubits high: which, together with the basis, being one ordinary cubit high, doubleth the number: so that the first Text is to be understood of holy cubites; the second of common cubits. 3 *Cubitus regis*. the Kings cubit; this was (c) three fingers longer than the common cubit: Whereas the common cubit is termed *cubitus viri*, the cubit of a man, Deut. 3. 11. Onkelos doth improperly term it, *cubitum regis*, the Kings cubit. Lastly, there was *cubitus geometricus*, A geometrical cubit, it

<sup>a Herodot lib. 2
in Genes. It.
An. de Civit.
rat. Dei, lib. 15.</sup> contained six common cubits, (d) and according to these cubits, it is thought that Noah's Ark was built.

<sup>b cap. 27.
c Quinos pal.
misi.
d Sex palmois.</sup> Some make the difference between the cubit of the sanctuary, and the common cubit, to be thus; The common cubit, they say, contained (e) fifteen inches, the holy cubit (f) eighteen inches. But that the holy cubit contained two common cubits, hath been evidently proved; and it is probable, that those who make the difference to be only three inches, have mistaken the Kings cubit, for the holy cubit.

חֶבֶל Chebel, Funiculus, a line or rope. The just length thereof is unknown: the use thereof was to measure grounds; whence it is sometimes taken for the inheritance it self. The lines are fallen to me in pleasant places, Psal. 16.6. That is, mine inheritance.

נָסְפָן Kaneb, Arundo, the Reed. The use of this was to measure buildings; the length thereof was six cubits and an hand-breadth, Ezek. 40.5. The cubits in this place are * interpreted Kings cubits: it was less liable

* Nemelius in
banc locum.

to deceipt than the *Rope*, because it could not be shortened or lengthened by shrinking or stretching: hence the *Canon* or rule of the *holy Scripture* is mystically typed out by this *Reed*, *Ezck. 40.* and *Revel. 21, 15.*

To these may be added other measures, wherewith they measured their *majes* and *walks*. The least of these was ¹¹³ *Tsagad*, *passus*, *a pace*.

Stradior, *stadium*, *a furlong*. It is often mentioned in the *New Testament*, not at all in the *Old.* (g) It contained one hundred twenty five paces, which is the eighth part of our mile. Some think it to be called so, ^{8 Isid. r.} from *standing*, because *Hercules ran so much ground before he stood still*.

Miliarium, *a mile*; It containeth with us a thousand paces, but much more among the *Hebrews*. Their word ^{וְרָבָב} *Barab*, translated often *Miliarium*, properly signifying a *dinner* or *meal*, and being applied unto journeys, walks or *mays*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, *Gen. 35.16*. When there was (^{וְרָבָב} ^{כִּברָת} *Cibrath*, *baarets*) about half a daies journey of ground. The Greek in that place hath an uncouth word *χαρεσσα*; doubtless it was made from the *Hebrew's Cibrath*, and signifieth half a daies journey.

Their measures of capacity, termed *Mensuræ capacitatis*, were of two sorts; some for *dry things*, as Corn, Seed, &c. Some for *liquid things*, as Wine, Oyl, &c. In both, that there might be a just proportion observed, all their measures were designed by a set number of *Hens eggs shells* of a middle size.

In my parallelling of them with our measures, where I speak of *Bushels*, *half Bushels*, *Pecks*, &c. I am

am to be understood according to Winchester measure, as we phrase it; such a bushel contained eight gallons. Where I speak of *gallons*, *pottles*, *quarts*, &c. I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

^a Arias Mont.
Thubal Cain.

כָּבֵד, *Kab*, *Kabus*, a *Kab*. (a) This contained twenty four eggs, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the fourth part of a *Kab*, 2 Kings 6. 25. The famine in Samaria was so great, that a fourth part of a *Kab* of Doves dung was sold for five pieces of silver. The Rabbines have a Proverb, that (b) ten *Kabs* of speech descended into the world, and the women took away nine of them.

וְשַׁרְחַקְנִין
בְּרִיחַתְהָרֶה יְהָדִי
לְעֹזָם
חַשְׁעַרְנָפָלָה
נְשִׁים
תְּרֵי
Omer. It contained * one *Kab* and an half, and a fifth part of a *Kab*, that is, three pints and a half pint, Lexic. in *חַחַת* and a fifth part of an half pint. It was the tenth part of an *Ephah*, Exod. 16. 36.

^b Vide Buxtorf. סָאה Seah, sator, a *Satum*; The Latine Interpreters Lexic. in כָּבֵד commonly render it by *Modius*. It contained (c) six pbs. trallat. de *Kabs*, that is a *Gallon* and half. We translate the word *Fasch*, chap. 5, in general, a *measure*: To morrow this time, a *measure* (that is, a *Satum*) of fine flower shall be sold for a Shekel, 2 Kings 7. 1.

^d Arias Mont.
Thubal Cain.

מְהֻאָה Ephah. It contained (d) three *Sata*, that is, half a bushel, and a pottle.

^e Ephiph. de-
mensur. &
Ponderib.

לְתָה Lethec. It contained (e) fifteen *Modios* (i.) *Sata*; that is, two bushels, six gallons, and a pottle. Mention of this is made, Hos. 3. 2. It is there rendred in English, half an Homer.

חַמּוֹר חַמּוֹר Homer. It is so called from *Chamor*, *Asinus*, an *Ass*, because this measure contained so much grain or corn as an *Ass* could well bear. It contained ten *Ephahs*, Ezek. 45. 11. that is, forty five gallons or five bushels, and five gallons.

Cor.

⁷¹³ Cor, Corus. The Cor, and the Homer, were of the same quantity, Ezek. 45. 14. It was not only of liquid things, Luke 16. 7.

These measures of which we have spoken hitherto, the Hebrews used in measuring dry things: Three other measures there were, which they used for liquid or moist things.

⁷¹⁷ Log. It contained (f) six egg-shells. It was of the same quantity as the fourth part of a Kab, half a pint.

<sup>f Buxtorf. in
locis superius
citato.</sup>

⁷¹⁷ Hin. It contained the quantity of (g) seventy two egg-shells, so that it was of our measure three quarts.

^{g Buxtorf. ib.}

⁷¹² Bath; ^{βάθος}, Bathus, the Bath. It was of the same capacity with the Ephah, the tenth part of an Homer, der it Cadus. (h) Hieron writing upon Ezekiel, ren. ^{h Hieron, Ezek.} ders it Vadus. Decima pars Cori, inquit, in speciebus 45. Ezek. 45. 14. The Latine Interpreters commonly ren= liquidis vocatur Bathus, sive Vadus. I sometimes thought there had been some error in the print, name= ly, Vadus, put for Cadus: But now I find the Greeks to use both βάθος, and βαδός, for this measure; and from the last of these Greek words, that ancient Fa= ther reads it, Vadus. Sometimes our English renders it, in general, a measure, Luk. 16. 6. It contained four gallons and a half.

All these measures were proper to the Hebrews: I find three others mentioned in the N. T. taken from other Nations.

^{Sextus, Sextarius.} We English it, in general, a Pot, Mar. 7. 4. (i) It was of the same quantity with the Log, if we understand it of the Roman Sextarius. It was some Alsted. precog. Theol. p. 501. what more, if we understand it of the Attick Sextari= us: undecim Attici sextarii equabant Romanos duo= decim. In probability we are to understand the Ro= man measure, so that it contained six eggs, that is, half a pint.

Xoīvīξ.

Xiūnē, Chenix, a measure, Rev. 6.6. It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of Pythagoras: *Super Chēnīcē non sedendum*. That is, we must not rest upon the provision which sufficeth for a day, but we must take care for the morrow. It contained (k) four Sextarii, that is, a Quart.

k Budæus de
asse lib. 5.

l Budæus de
asse lib. 5.

Mētrētēs, Metretes, Joh. 2.6. It is translated a Firkin. It was a measure in use among the Athenians. (l) It was of the same quantity with Cadus, and Cadus (as before was noted) was equal to the Hebrew Bath, so that it contained four Gallons and an half.

CHAP. X.

Their Coyns. First of brazen Coyns.

THAT they might have just Coyns and Weights they weighed both them and their weights by Barleycorns.

Dīzīdō, Minutum, a Mite, Luk. 21.20. Mar. 12.42. The latter Hebrew call it **rōwēš**, the Syriack **מִנְעֵד** (i. Ostava, the eighth part of Assarium,) (m) It weighed half a barley-corn. It valued of our money, three parts of one c.

מִנְעֵד
רֹאשׁ
מִנְעֵד
מִנְעֵד
Moses Kotsens.
f. 124. col. 4.

Kodēvīls Quadrans, a Farthing. It was a Roman coyn, weighing a grain of barley; it consisted of two mites. The poor Widow threw in two mites which makes a farthing, Mark 12.42. By consequence it valued of ours c. $\frac{1}{2}$.

Axēdōr, Assarius, vel assarium. It was a Roman coyn, weighing four grains. The Rabbins call it **מִזְבֵּחַ** Isor, and say, that it containeth * eight mites. Of this we read, Mat. 10.29. Are not two Sparrows sold for (an Assarium?) our English readeth it, for a farthing? It valueth of ours, in precise speaking, q^o--q.

Their

* Drusius in
præter. Luc.
12.59.

Their silver Coyns.

נְנָה Gerah. It was the twentieth part of the shekel of the Sanctuary ; *Ashkel is twenty Gerahs, Exod 30. 13.* It was the least silver coyn among the Hebrews ; it valued of ours 1 d. ob.

נְנָה Agorath : We English it in general, a piece of silver, 1 s. 2. 3d. But it appeareth by the Chaldee paraphrase, that it is of the same value with Gerah; that paraphrase renders both κύον Megna; by the Greek they are both rendred ἀράχ the value therof therefore is 1 d. ob.

נְנָה Kesbitah. The word signifieth a lamb, and is used for a certain coyn among the Hebrews, on the one side whereof the image of a lamb was stamped ; our English reads it in general, a piece of mony. Jacob bought a parcel of a field for an hundred pieces of mony, Gen. 33. 19. In the original it is, for an hundred lambs. But it is apparent, that Jacob paid mony for S. Stephen saith, he bought it for mony, Act. 7. 16. In the judgment of the Rabbines, it was the same that "Obolus, twenty of them went to a shekel ; so that the value thereof was 1 d. ob.

נְנָה Ceseph, ἄργεντος Argenteus, a piece of silver : as the Romans numbered their sums by Sesterces, insomuch that *Nummus* is oftentimes put absolutely to signify the same as *Sestertius* : So the Hebrews counted their sums by shekels, and the Grecians by Drachme : Hence Argenteus, a piece of silver, being put absolutely in the Bible, if mention be of the Hebrew coyns, it standeth for a shekel, and valueth 2 s. 6 d. if it stand for the shekel of the sanctuary : if it stand for a common shekel, then it valueth 1 s. 3 d. But if mention be of the Greek coyns, as *Act. 19. 19.* then it signifieth the Attick Drachma, which valueth of our money 1 d. ob.

Δεκχυν, Luke 15.8. (p) It was a quarter of a shekel, and thus by consequence it valued of ours 7 d. ob.

Διδραχμον, Mat. 17.24. We English it

תְּרוּמָה לְהַנִּינָה

tribute money : The Syriack readeth (q) Duo Zuzim ; now that coyn which was termed Zuz by the Hebrews, was answerable to the Roman Denair ; whence it appeareth, that it valued of ours i s. 3 d.

Zuzius, Stater. We English it a piece of money at large, but it contained precisely two didrachma's. For the tribute money to be paid for each person, was Didrachnum, as is evident, Mat. 17. 24. and this Stater was paid for two, namely, for Christ and Peter, the value of it therefore was, 2 s. 6. d.

Drachm, Denarius, a peny. This was their tribute money, Mat. 22. 19. There were (r) two sorts of pence in use among them : the common peny, which valued of ours 7 d. ob.

22. 19.

And the peny of the Sanctuary, which valued 1 s. 3 d. For it was answerable to their Didrachnum ; and of this last we must understand S. Matthew in this place, for their tribute mony was Didrachnum, as before hath been noted out of Mat. 17. 24. This Didrachnum or half shekel was formerly paid by the Israelites (s) every year after they were 20 years old, towards their Temple, Exod. 30. 13. Caesar by taking away this money from the Temple, and changing it into a tribute for his own Coffers, did in truth take away from God that which was God's. Hence in that question proposed unto Christ, *Is it lawful to give tribute unto Caesar, or not?* Christ answereth, *Render unto Caesar the things that are Caesar's, and unto God the things that are God's.* (t) This very tribute afterward was paid by the Jews toward the Roman capital, by vertue of a Decree made by Vespasian.

וְיַדְעָה שֶׁקֶל כָּכָבֵן
Joseph de
bello, lib. 7. cap.
162.

אֶלְיאָס תְּהִיסִּיט.

11 Zuz, It was the (u) fourth part of a shekel of silver : it valued therefore of ours, 7 d. ob.

רַבְשֶׁקֶל, סִיכְלָס, a shekel: it was twofold; *סִיכְלָס regius, the Kings shekel,* of common use in buying and selling, it valued 1 s. 3 d. And *סִיכְלָס sandharii, the shekel of the Sanctuary,* it valued 2 s. 6 d. The

The shekels of the Sanctuary were of two stampes. The one was always in use among the Jews: the thirty pieces of silver which Judas received, are thought to be 30 shekels of the Sanctuary. It had stamp on the one side, the pot of Manna, or as others think, Aarons censor or Incense-cup: the inscription on this side was שֶׁקֶל יִשְׂרָאֵל Shekel Israel, The shekel of Israel: on the reverse side was stampet Aarons Rod budding, with this inscription about the Coyn the הקוזחה Jeruschalaiim bakeduscha. After the coming of our Saviour, the Jews which were converted to the Christian Faith, (t) changed their shekel, and on the first side stampet the Image of Christ, with ω at the mouth of the Image, and i in the pole, which three letters made his name Jesu. On the reverse side there was no picture, but the whole rundle was filled with this inscription, פְּלַךְ בָּא כְּלֹת וְאֹור (i.) Messias rex venit cum pace, & lux de homine facta est vita. In some Coyns, for the latter clause of that inscription is read אֲדֹם טָבָע אל תְּבַזבֵּז (i.) Deus homo est factus.

The King's shekel, in David and Solomon's time, had stampet on the one side, a kind of a Tower standing between יְהִי and מֶלֶךְ, and underneath was עִיר הַקְרָשָׁה. The whole inscription was, Jerusalem urbs sanctitatis: On the reverse side, the rundle was filled with this Hebrew, בְּנֵו שְׁלָמָה הַמֶּלֶךְ וְרַב חֶסֶד (i.) David rex, & filius ejus Solomon rex.

The shekel again was divided into lesser Coyns, which had their denomination from the parts thereof. Thus we read of the halfshekels, Exod. 30.13. The third part of a shekel, Nehem. 10.32. The quarter of a shekel, I Sam. 9.8.

Their Gold Coyns.

זהב Zahab. The English reads it, a piece of gold, 2 Kitz. 5.5. By it is meant, that which elsewhere is called

^u Σίκλος χι- *Siclus auri*, a shekel of gold, 1 Chron. 21.25. Hence the one thousand seven hundred pieces of gold mentioned, Judg. 8.26. the Greek renders 1,00, (u) shekels of gold. (x) The weight of this Coyn was two attick drams, the value 15 s.

^y Beerwood
de nummis,

^x Ερεβον Adarcon, of this we read, Ezra 8.27. It was also called δραχμη Drachmon, of which we read, Ezra 2.69. Both these names seem to denote the same coyn; if not, yet both were of the same weight. The Greek interprets them both by δραχμη, and our English accordingly renders both, a dram, which must be understood of the drams in use among the Hebrews, weighing two Attick drams. From the Greek δραχμη Drachmon seemeth to have had its name. (y) He conjectureth not amiss, who thinketh that Adarcon was so called, quasi Dari-
con, which was a certain coyn of gold in use among the Persians, and from King Darius (whose Image one side thereof bore) was named Daricon, and x amongst the Chaldeans, is often prefixed before a word, as it is amongst the Hebrews. The value of this Coyn was of ours 15 s. Their sums.

Their sums were two מנה Maneh, or מינה Mina, a Pound. In gold it weighed one hundred shekels. This appeareth by comparing these Texts, 1 Kin. 10.17. Tres מנה Manah three pound of gold went to one shield. Now we read, 2 Chron. 9.16. Three hundred shekels of gold went to one shield. The name shekels is not expressed in the Original, but necessarily understood, as appear-
eth in that which was spoken of Zahab. For it is a re-
ceived rule, that in Scripture, Aurum being put with a
numeral signifieth so many shekels of gold; and so Argentum
in like manner. The weight thereof then being
100 shekels, it followeth, that the value was 75 l. In sil-
ver, their Maneh weighed 60 shekels, Ezek. 45.12. so that
^z Sheindler in it valued 7l. 10 s. Note, that (z) Sheindler was deceiv-
ed.

ved in saying, that the price or value of the *Maneb* was changed in *Ezekiel's* time, because it then valued 60 *shekels*: for the difference is not between the sacred & profane *Maneb*, as *Steindler* conceives, but between the *Mineb* of gold, which was valued at 100 *shekels* always, and the *Muneh* of silver, which weighed 60 *shekels*, according to the forequoted place in *Ezekiel*.

The second sum was תְּכִיכָה *Cicar, Talentum, A Talent.* This, if it were of silver, it contained in weight 3000 *shekels*. For, those two verses being compared together, *Exod 38.25, 26.* sheweth, that six hundred thousand men paying every man half a *shekel*, the whole sum amounted to an hundred talents; whence it followeth, that a talent of silver amongst the Hebrews, was 375 l. But a talent of gold (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500 l.

In this tract of their Coyns we are to know three things. First, that as the *Romans*, in the former ages, used *Aes grave, Bullion money*, unstampt, which in the *Mass* or *Billot* they weighed out in their payments, and afterward *Aes signatum, coyned metals*. so the Hebrews though at last they used, *coyned money*, yet at first they weighed their money uncoyned; *Abraham weighed to Ephron the silver, Gen. 23. 6.* Hence the *shekel* had its name from שֶׁקֶל, *shakel, ponderare, librare, to weigh, or put in the ballance.* Secondly, as the coyned *shekel* was twofold, one for the use of the *Sanctuary*; the other for the use of the *Commonwealth*; and that of the *Sanctuary* was double the price of the other; so the weight of the *shekel* to be distinguished after the same manner; the *shekel* of the *Sanctuary* weighed half an ounce *Troy weight*; the common *shekel* weighed a quarter of an ounce. For example, *Goliath's spears head weighed 600 shekels of the Sanctuary 1 Sam:17.7.* that is, twenty five pound weight: Absalom's hair.

hair weighted two hundred shekels after the King's weight,
2 Sam. 14. 26. that is, four pound weight and two ounces.
Yea, the sums which I have reckoned only according
to the Sanctuary, in common use, according to the
King's weight, they abate half their value,

3. The lesser coyns were in general termed *sigula* or
in the singular number *sigula*, Job. 2. 15. The word signifieth properly a small quantity or little piece of metal,
such as may be clipt off from coyns. Upon the first of the
mon. Adar, Procla. was made throughout Israel, that the
people shold provide their half shekels, wh^{ch} were yearly paid
toward the service of the Temple, according to the com-
mandment of God, Ex. 30. 12: On the 25. of Adar, then
they brought tables into the Temple (that is, into the out-
ward Court where the people stood) on these tables lay
these *sigula*, or *lesser coyns*, to furnish those who wanted
half shekels for their offrings, or that wanted *lesser pieces*
of mony in their payment for oxen, sheep, or doves, which
likewise stood there in a readiness in the same court to
be sold for sacrifices: but this supply of *lesser coynes* was
not without an exchange for other mony, or other things
in lieu of mony, and that upon advantage. Hence thole
that sat at these tables, as chief bankers or masters of the
exchange, they were termed *Kollubici*, in respect of the
lesser coyns which they exchanged; in respect of the ex-
change it self, they were termed *Kollubicai*, for (c) Κόλλυ-
βικαι signifieth the same in Greek as *Cambium* in Latine,
whence those Letters of exchange, which the Latines
call *Literas Cambii*, the Greek call σύμβολα κολλυβίσια,
Tickets of exchange: in respect of the Tables at which
they late, they are termed by the Talmudists סולין, Schulcanim from שולחן Schulchan Mensa; for the same
reason they are sometimes termed by the Greeks τεγμ-
ῖται, and by the Latines Mensarii. These are those
changers of money which our Saviour drove out of the
Temple.

FINIS.

חזרו לאָרְלַה

Moses Kot.
senj. de Siclis.
fol. 122. col. 2

b Moses Kot.
senj. ibid.

c Κόλλυβη,
inquis tollus,
est ἀγγειος
αλλαγῆ vid.
Dru. Aenot. in
N. T. part. al.
ter.

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A

Ben Esra.
Aboth. vid. Pirke Aboth.

Æschines.

Alexander Neopol.

Alstedius.

Ambroſius.

Aquinas.

Aristoteles.

Arias Montanus.

Aristophanes, Aureliae Cyrius.

Allobrogum. 1607

Artemidorus.

Athenaeus.

Augustinus, Colonie

Agrippinae. 1616

B

Baal turim,

Beda,

Bellarminus,

Bertramus,

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